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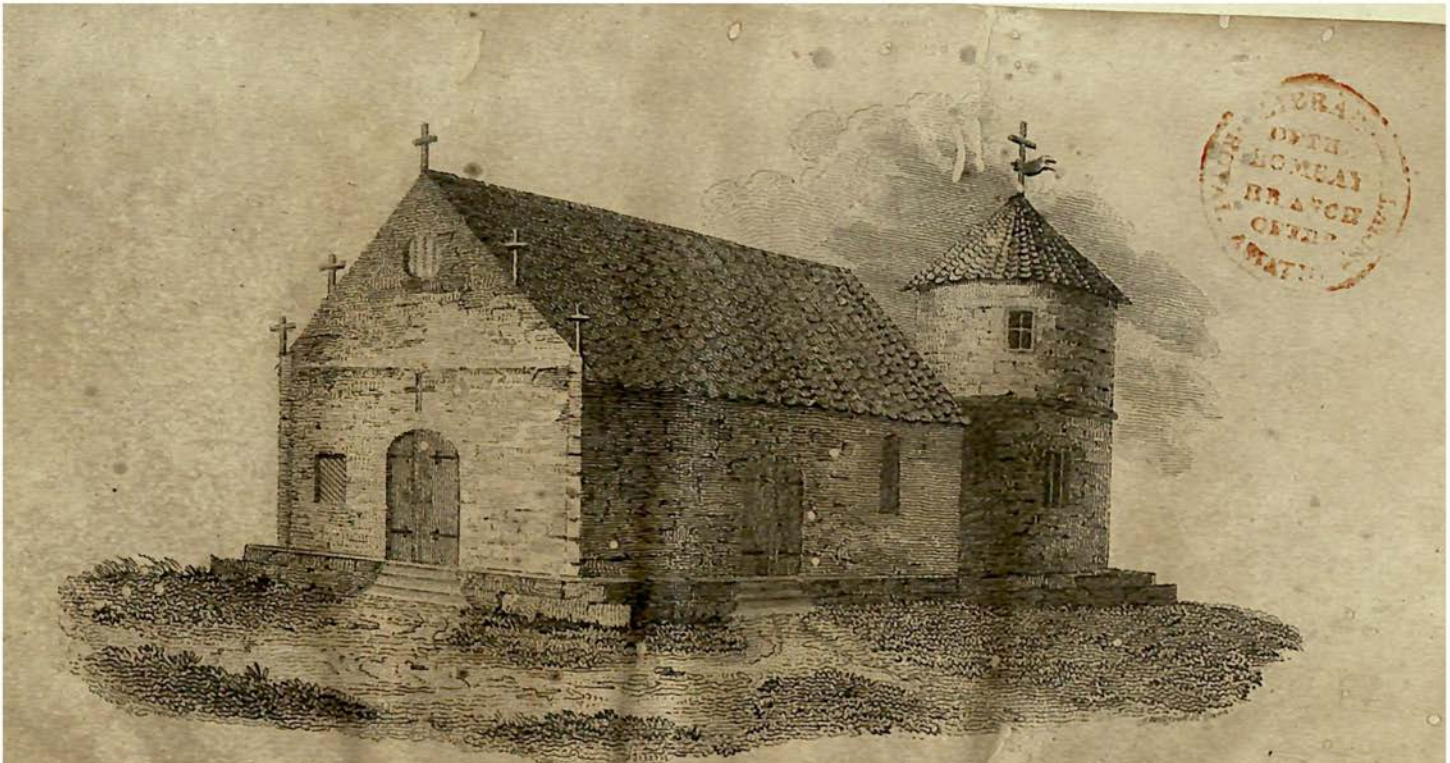

The Old Church of Porca, on the Coast of Malabar.

From an Original Drawing by Dr Buchanan.

MEMOIRS

OF THE

LIFE AND WRITINGS

OF THE

REV. CLAUDIUS BUCHANAN, D.D.

LATE

VICE-PROVOST OF THE COLLEGE OF FORT WILLIAM

IN BENGAL.

24367

BY

THE REV. HUGH PEARSON, M.A.

OF ST. JOHN'S COLLEGE, OXFORD.

Ὅστις δ' ἐπὶ μᾶλλον τὸ ἐπιὸν λαμβάνει, ἐξοξὺ βουλεύεται μέντοι καὶ γνῶναι ἃ δεῖ πρὶν ἐλθεῖν· ὁ δὲ αὐτοῦ τε ἀμαθέστερος καὶ τὰ ἐνόντα ἧσσον εὖ φρονεῖν καταλείπεται.

THUCYD.

Yy. k. 7

VOL. II.

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MEMOIRS

OF THE

REV. DR. BUCHANAN.

PART II.

CHAP. V.

DR. BUCHANAN was now again looking forward to his long projected journey to the south of the Peninsula. On the 12th of March 1806 he thus wrote to a friend in England.

"I proceed to Malabar in a few weeks. My "delay has been chiefly occasioned by the difficulty of my resigning appointments and offices "here, where there is no one to receive them. "And even now, if I get off fairly I shall wonder.

"I still continue in my purpose of going home "about the end of this year. So that I shall possibly see you and your family once more."

On the 22d of March, Dr. Buchanan obtained leave of absence from the government for six months, together with renewed assurances of the countenance and assistance formerly promised;

but his preparations for his journey were again interrupted by a return of ague and fever. This attack was, however, less serious, and of shorter duration than the former; so that at the end of the month he was able to wait upon the Governor General, who kindly offered to accommodate him with one of his tents for his intended journey to the coast. During the month of April, Dr. Buchanan continued his preparations for his approaching absence; attended an examination of the Chinese class at Serampore, and made arrangements for the performance of his clerical duties. His last sermon previously to his departure was from the beautiful address in the Revelation of St. John (Chap. iii. 7—13.) to the Church at Philadelphia; which he probably considered as in some respects appropriate to that at Calcutta. Dr. Buchanan spent several of the days immediately preceding his journey with Mr. Udny, who appears to have entered with much interest into his views for the promotion of Christianity in India. The late learned and lamented Dr. Leyden had at one time proposed to accompany Dr. Buchanan in his tour; but this plan, though it would doubtless have proved mutually agreeable and beneficial, was finally abandoned.

The design of this extensive and laborious journey cannot be better explained than in the following quotation from the account which Dr. Buchanan afterwards published of his Researches.

"[a] In order to obtain a distinct view of the state "of Christianity and of superstition in Asia, the su- "perintendants of the college had, before this pe- "riod, entered into correspondence with intelligent "persons in different countries; and from every "quarter (even from the confines of China) they "received encouragement to proceed. But, as "contradictory accounts were given by different "writers concerning the real state of the nu- "merous tribes in India, both of Christians and "natives, the Author conceived the design of de- "voting the last year or two of his residence in "the East to purposes of local examination and "enquiry.

"The principal objects of this tour were to in- "vestigate the state of superstition at the most "celebrated temples of the Hindoos; to examine "the churches and libraries of the Romish, Sy- "rian, and Protestant Christians; to ascertain the "present state and recent history of the eastern "Jews; and to discover what persons might be fit "instruments for the promotion of learning in "their respective countries, and for maintaining a "future correspondence on the subject of dissemi- "nating the Scriptures in India."

Such were the important views with which Dr. Buchanan entered upon his intended journey. It is no disparagement to travels undertaken from

[a] Christian Researches, Introduct. p. 7, 8.

motives either of personal curiosity, or of public utility, to assert, that the tour, which Dr. Buchanan was meditating, derived from its disinterested and sacred objects a peculiar degree of dignity and value. If our great philanthropist Howard was justly eulogized by a late celebrated statesman, for his indefatigable and selfdenying exertions in "travelling over land and sea," not to gratify his taste, or to extend his fame, but "to "remember the forgotten, to attend the neglected, "and to visit the forsaken," it is not too much to say, that although the labours of that eminent person were more various and continued, it required in a man of infirm and precarious health like Dr. Buchanan, a degree of zeal and resolution to enter upon his projected journey, which reflects upon him the highest honour. And although in each case, the love of God and of man was the prevailing motive, the object of the one was, in proportion to its extent, as much more important than the other, as enquiries into spiritual wants with a view to their relief are more weighty than those which concern temporal necessities, and as interests of eternal duration are more momentous than any which are bounded by the narrow limits of time. It must be remembered too, that with the exception of the accommodations afforded him by the kindness of the Governor General, and the hospitality of the British residing at the different stations through which he passed, Dr. Buchanan's

extensive tour was undertaken exclusively at his own expense.

On the third of May, Dr. Buchanan left Calcutta on his way to the south; and on his arrival the same day at Fulta, forty miles below that city, he wrote to Colonel Sandys as follows.

"My dear Sandys,

"I am thus far on my journey to Malabar. I "propose to visit Juggernaut first, and hope to be "there early in June, when the grand festival of "the Rutt Jattra takes place. Sir George Barlow "has been so good as to lend me some of the "Governor General's small tents, so that I shall "travel very comfortably: My enquiries, you know, "have a threefold aspect, Hindoos, Jews, and "Christians. The bands of infidelity and su-"perstition are loosening fast; and Calcutta is "by no means the place it was when you were "here.

"I have heard this morning that the fleet from "England, which went to the Cape, is expected at "Madras every day, as one of the ships is already "arrived. In this fleet your friend Mr. Martyn "is passenger. Mr. Jeffries has been appointed "to act as my substitute in the new church in "my absence; which will be about six or eight "months; if indeed I should ever return; for my "route is full of danger and difficulty to one in-"firm as I am. With some view I trust to the

" glory of God I have purposed; but it is He who
" must dispose of me and my objects as shall seem
" to Him best.

" I remain,
" My dear Sandys,
" Very affectionately yours,
" C. BUCHANAN."

Dr. Buchanan, from the time of his arrival at Juggernaut, kept a regular journal of his tour, parts of which, it is well known, he afterwards published on his return to this country. He maintained also a constant correspondence during his journey with the Rev. D. Brown; and from these letters a series of extracts shall now be given, which, avoiding, for the most part, the repetition of what Dr. Buchanan himself communicated to the public, will afford a connected view of his whole tour, and contain some additional information, as well as some instructive and interesting reflections on the various scenes through which he passed in this original and enterprizing journey. A few letters which Dr. Buchanan wrote to his friends in Europe in the course of his tour will also be inserted in their order.

The first letter to Mr. Brown, dated the 10th of May, from Fulta, informs him, that Dr. Buchanan continued in good health, and that his servants and travelling equipage were all well appointed. On the 13th he thus wrote from Contai.

" I arrived here the day before yesterday in

"good health and fine spirits. My tents were "first hoisted on the backs of elephants, belonging "to a Hindoo Rajah, in my journey to the "south. I ought always to speak well of the "Hindoo people.

"Mr. Mason's kindness and attention are very "remarkable; and I am in danger of being de- "tained in my way, like Abraham's servant, by "hospitality, before the business be done. But I "see there is much to be done by the way which "I thought not of.

"I shall leave this place to-morrow, perhaps, or "next day, and hope to arrive at Balasore on the "20th, where I propose to stay two days, and "then proceed with the pilgrims (who now cover "the roads) to Juggernaut.

"I am in haste to pass over the marshy lands "of the salt districts, lest fever should come. If "it should come here, or before I arrive at my "journey's end, and you should not see me again, "I pray you to consider it as the hand of God, "giving glory to his own cause in his own way, "leading our feeble resolves in triumph to a cer- "tain stage, and then calling another servant. I "leave all my temporal affairs in perfect order. I "have no papers literary or religious; so that no "trouble awaits my executors, except those in "England, to whom I have consigned the reli- "gious education of my two little girls."

The concluding observations of this letter point

out in a simple yet solemn manner the entire resignation of its author to the Divine will, and evidently imply his preparation for every event of his journey. The spirit of calm yet devoted piety which they breathe, is at once to be admired and imitated.

In a letter on the 17th from Jellasore, where he waited for his elephant and horse, the following passage occurs.

"At Mohunpore, between Contai and this place, "I stopped a night. Juggernaut is to be found "there in miniature; having the same name and "service. The Hindoo Zemindar gave me a feast, "and presented me with a sword, a piece of fine "cloth, and ten rupees at parting. When I began "to eat, Juggernaut's bells began to ring. I asked "the reason, and was told that Juggernaut had "begun his supper. So we ate together for near "half an hour, during which time the gongs and "bells continued a horrid clangor.

"This temple is falling into decay for want of "revenue."

On the 25th and 27th, Mr. Buchanan thus describes from Balasore his mode of travelling, and the conjectures of the natives concerning the object of his journey.

"The commanding officer here has given me a "guard of seven seapoys all the way to Cuttack, "which is seven days' march. I passed through "a jungle where tigers abound. One sprung on a

"large bullock last week, but he could not carry "him off, and the bullock escaped. The tiger "hunters shewed me their manner of shooting "tigers with arrows.

"I leave this place to-morrow; and on the 4th "of June I expect to be at Cuttack. Juggernaut "is only three or four days from Cuttack.

"I find it inconvenient to have many followers. "I have therefore discharged some servants from "this place, and also a supernumerary tent. I "have but few wants on a march as to eat- "ing and drinking; and I cannot be troubled "with tablecloths. I enjoy refreshing tea after "my ride in the morning; for I generally ride "one half of the march on horseback, and some- "times on an elephant. I sometimes use my gun, "at which I was formerly as expert as any of "the writers. But I feel a repugnance in killing "harmless animals which I did not feel formerly.

"Tell H—— that during the two last days' march, "I saw beautiful peacocks sitting on the lofty trees "by the road side, and monkies leaping from "branch to branch, holding their young ones in "their arms.

"You may direct to me to the care of the "postmaster at Cuttack until further notice. I "am very well known now in this country, so "that all letters will easily come to hand. Indeed "there has been a singular spirit of enquiry among "the natives on the subject of the march of a

"company's Padre; and I learn from them, that "I am a rich man, proceeding on a pilgrimage, to "worship the God of the Christians, not far from "Singhul Deep."

Dr. Buchanan's next letter is dated May 31st, from Buddruck in Orissa, from which he began to anticipate his approach to Juggernaut, and the frightful impression of which, from the bones of pilgrims with which the road in its neighbourhood was strewed, he has painted in such striking colours in the first published extract from his Journal[a]. The following account of a rencontre with a Hindoo Rajah is from his letter to Mr. Brown.

"Juggernaut's temples begin to multiply as I "move on. The common huts are decorated by "his horrid face. The Sanyasses (holy men) are "now more naked; and the talk and manners of "the Byraggies more licentious.

"The Kunka or Kannaka Rajah paid me a visit "at my tent last night. I had heard he had for-"merly murdered some English sailors who were "wrecked on his coast between Balasore and Jug-"gernaut, and therefore resolved not to acknow-"ledge him as a gentleman. I accordingly de-"sired a table to be placed on the lawn before the "tent, and one chair, in which I sat with a book "before me. The Rajah came up with much ce-"remony and presented a nuzzur. I did not rise

[a] Christian Researches, p. 19.

"from my seat, nor offer him one. He was much "embarrassed. I spoke to him civilly; and pre- "sently rose up and made salam to him as a sig- "nal to depart. The crowd of Faquirs and Sany- "asses could not understand this. After he was "gone I told them the reason, and that I could "not as a Christian Padre bow to vice, whether in "a Rajah or in a Priest. This seemed something "new to them; but one of them, a very old man, "said it was very proper.

"I believe I mentioned to you that it was my "purpose to move rapidly *by dawk* along the "coast from Juggernaut to Cochin, staying a few "days at Madras. Hitherto I have suffered no "inconveniences from heat or fatigue. I am there- "fore encouraged to try a flying course for a few "weeks.

"At Jagepoor, my next stage, the names of all "the pilgrims are registered. Illustrious names "for four hundred years back are found on giving "a small fee."

On the 6th of June Dr. Buchanan reached Cuttack, from whence he wrote the two next amusing and interesting letters.

"I arrived here yesterday after eight days "march without seeing a white face; aboriginal "Uriahs, Burgahs, that is, Mahrattas, and Loll Jat- "tris, being all my society. I hear I am expected "at Juggernaut, fame having travelled before, and "informed him that a company's Padre is on a

" progress. No unworthy suspicion is yet enter-
" tained, I believe; and I am received at the
" Bhur or Banian tree of each Munzil with a hur-
" rebol by my fellow Padres and their flocks. The
" scene is rather comic; but so it is. Notes tragic
" I sound not; and thus we travel onward harmo-
" niously together.

" I dine to day with Mr. Hartwell, register, and
" to-morrow with Colonel Marley. Next day,
" Sunday, is sacred; and next day to it, Monday,
" I dine with the judge of the province, Mr. Ker,
" who has offered me every aid in the prosecution
" of my journey. On Tuesday I proceed for Jug-
" gernaut.

" The novel scenes of this place occupy my at-
" tention, but I meet with nothing worthy of de-
" scription. It is just as I told you; I have not
" yet had pen or pencil in my hand since I left
" Calcutta. I have lived too long for natural his-
" tory. What are called manners and customs of a
" people, are nearly as futile to him who is enquir-
" ing in what state a people are in relation to the
" Almighty, and to the purpose of their creation."

" Cuttack, 8th June, 1806.

" The tigers abound in the vicinity of Jugger-
" naut, and kill the pilgrims. A hunting party of
" eight elephants have lately proceeded from this
" place to kill them.

" It is supposed that eight lacks of pilgrims are
" already arrived at Juggernaut.

"The Kunka Rajah, alarmed at my reception of "him, and fearing lest I should give an unfavour- "able character of him at this place, followed me, "and overtook me in two marches. He requested "moolaqat. I explained to him the cause of my "conduct towards him. He said he repented of "his former sins, and hoped the British govern- "ment would pardon him. I told him that on "condition of his learning English *principles* I "would befriend him, if I could. He is at pre- "sent under the displeasure of our government, "having defended his fort after the conquest of "the country, which cost us blood and money. "His first request was, that I would intercede for "him with the judge of the province, that he "should be permitted to visit Juggernaut, which "was formerly refused. I mentioned the circum- "stance to Mr. Ker last night, who has given him "permission. The Rajah is now here, with an "immense Sowarree; and I suppose we shall pro- "ceed together to Juggernaut.

"Much attention is paid to me by all ranks of "people here, attention undeserved and unneces- "sary. The tone is favourable to civilization, and "the language conciliating and decorous on all "grave subjects.

"In the mean time, this world, like the wilder- "ness through which I am passing, has nothing "interesting to my hopes or fears. And I have "more comfort in reading a hymn of Watts, than

"in contemplating plans of improvement for India. "I look to no resting place but in a close walk "with God. To find that, is a more valuable "εὕρηκα than to find manuscripts at Cochin.

"The commander of the troops in this province "has ordered a guard of seven seapoys for me to "the Madras frontier, Ganjam. I am glad I shall "have them around me among the priests at Jug- "gernaut.

"Tell H—— that there is a fort here built by a "proud king, having the following inscription in "Persian on the gate. 'My walls are of iron, "and my ditch is full of alligators. I shall never "be taken.' And so, because he trusted not in "God, but in his iron walls, his fort was taken by "Colonel H——."

Of Juggernaut[a], one of the principal objects of Dr. Buchanan's journey, of his stupendous temple and countless worshippers, of the impure rites and ceremonies exhibited by his priests, and of the cruel sacrifices by which this Moloch of the East is propitiated, the public has been so fully informed by Dr. Buchanan himself, that it is unnecessary to repeat his dreadfully interesting narrative of the whole scene[b]. His letters to Mr. Brown, though

[a] The popular orthography of this word is here adopted, as more familiar to the English reader. For an account of the origin of this idol and his worship, see the eighth volume of the Asiatic Researches.

[b] Christian Researches, pp. 19—32.

in a somewhat varied form, contain substantially the same details; and, like the extracts from his Journal, to which any who are desirous of farther information are referred, cannot be read without the deepest emotions of horror and pity, and without exciting in every benevolent and Christian mind an ardent prayer, that the time may not be far distant when these abominations shall cease, and the horrid tower of Juggernaut be replaced by the temple of the God of purity and love. A few circumstances, however, which did not appear in the Journal, shall be added from the letters to Mr. Brown, from the 14th to the 21st of June.

"I shall not enter into farther detail of the state "of superstition here. Suffice it to say, that all "you have heard is true. A short record of facts "may be committed to paper; but I have no de- "sign of disclosing the philosophy of Juggernaut "at this time; and I hope that it will never be "necessary."

Such was Dr. Buchanan's intention at this period; but the time at length came when an imperious sense of duty compelled him to publish it.

"Tell H." continues Dr. Buchanan, "(who gets "all my natural history and political remarks,) that "the temple of Juggernaut is so high, that men "appear on the top of it like crows; and that it is "surrounded by a square area of great extent, in "each side of which there is a gateway larger than "the pagoda near your house.

"A chief object of my journey is perhaps ac-
"complished by my having seen Juggernaut.
"Nothing has been, I believe, concealed from me.
"Every question is answered, and I scarcely wish
"to know more. I shall continue to mix with the
"people two days more, and then I proceed to
"Ganjam. Mr. Hunter is desirous that I should
"prolong my visit; but my spirit of enquiry is
"exhausted, and my body is fatigued with my
"spirits; so that I look forward to my journey for
"relief from this twofold oppression.

"I write this from the plain of sculls near the
"sea; and it so happens that a scull is under my
"chair, half buried in the sand."

"Juggernaut, Saturday, 21st June, 1806.

"I propose to proceed on my journey this
"evening, that I may find a place of rest for
"my Sabbath to-morrow far off from Juggernaut.
"My best Sabbaths are generally in the wilder-
"ness.

"The number of pilgrims here is uncertain.
"Mr. Hunter has no means of probable calcula-
"tion. From the nature of the place, we perhaps
"did not see more than two or three hundred
"thousand persons at the same time. But I can-
"not judge, any more than I could say how many
"grains there are in a handful of sand.

"Can it be that the true seed of Abraham shall
"be 'as the sand upon the sea shore for multi-
"tude?' Doubtless, it is true; and with this faith

"I conclude my last line to you from Jugger-
"naut[a]."

Dr. Buchanan himself published his reflections on viewing the distant towers of Juggernaut from an eminence on the delightful banks of the Chilka Lake, and the design which he then conceived of some "Christian Institution," which might gradually undermine the frightful idolatry he had been contemplating, and blot out its memory for ever. This was on Sunday the 22d. On the 29th he dates from Ganjam, and thus continues his correspondence with Mr. Brown.

"I write to you from a new Presidency. I am
"happy I did not die at Juggernaut (the danger
"was imminent). My record is engraved in strong
"legible characters; and it is of less importance
"where I shall die; I mean in reference to my
"testimony against the empire of Moloch, 'whose
"seat in the whole earth is Juggernaut.' His
"horrors have awakened me a little, and I have
"committed to paper some notices of my route
"from Bengal.

"On my entrance into the Madras territory, I
"have experienced great civility and attention.
"Here I leave my tents, servants, and equipage,
"and I proceed by dawk to Fort St. George. Mr.
"Cherry, the Judge, being doubtful whether I
"shall not feel inconvenience in having no servant

[a] Christian Researches, p. 31.

" at all, has issued orders for a dooly to be prepared " for my steward, and has provided means of car- " rying him close to my own palanquin to the ex- " tremity of this province.

" I encounter now a new mode of travelling. " How I shall bear it I cannot tell. The chief " suffering is the want of a bed, which I have al- " ready sometimes experienced. But I am anxious " to get to the capital. On the other side I shall " take my time."

" Ganjam, 1st July, 1806.

" I proceed this evening on my journey to Visa- " gapatam by dawk. I dine first with Captain E. " He has been planting one lack and fifty thousand " cocoa-nut trees, and has made a barren land like " the garden of Eden.

" I have been among the mountains for some " days, and visited Rumbo, the famous villa on the " Chilka Lake. I *look* at what is wonderful or " great in the eyes of men.

" My residence at each of my stations is a his- " tory, if it were written. New places, new cha- " racters, new politics. Truth alone is the same."

" Visagapatam, 6th July, 1806.

" Before this reaches you, I shall probably be " at Madras.

" I found travelling by dawk very pleasant. It " affords me more time to stop at places of impor- " tance.

"The families here pay me much attention, and "have made a party for me to go out to see a "celebrated pagoda (not yet noticed by any writer, "because not seen) about sixteen miles in the in- "terior among the mountains.

"I have no news for H. except that I live "among lofty mountains; from which I see ships "far off at sea, and hear the roar of the billows on "the rocky shore."

"Visagapatam, 12th July, 1806.

"The pagoda at Seemachalum is in many re- "spects more interesting than Juggernaut. No "scene of nature I have yet beheld is so romantic "as the site and vicinity of this temple, which is "built on a rocky mountain. You ascend nearly "a quarter of a mile by steps of hewn stone and "of live rock. A stream of pure water issues from "the mount; and this is the sacred fountain, and "the origin of the temple. Here the idolatry of "Juggernaut is exhibited in another form; but "the substance is the same.

"I have not been able to disengage myself from "this society till the present hour. I proceed on "my journey this morning. I have passed the "last two days with Mr. C. the collector here, at "his beautiful mansion on the top of a hill, from "which we look down on the deck of the St. Fio- "renzo and the Albatross, which appear like two "*little boats* below."

"Samulcotta, 15th July, 1806.

"I intended to have passed this place without "stopping; but Colonel O'Reilly, who commands "the troops here, came to the bazar for me him- "self, and prevailed on me to stay a night.

"I am in great danger of being detained fre- "quently in my future progress through these ter- "ritories.

"I have this evening visited the botanic gar- "den, over which Dr. R. formerly presided."

From this point no letter to Mr. Brown occurs till Dr. Buchanan's arrival at Madras. In a memorandum book which remains, he notices a sail on the Godavery; and that at Ellore, where he hired bearers for Madras, he passed through a flat country bounded by the horizon.

On the 3d of August Dr. Buchanan thus resumes his correspondence.

"Madras, 3d August, 1806.

"I arrived here on the 31st of July, and am "now hospitably lodged in the house of Mr. H. "I was retarded in my journey by a fever, which "seized me between Rajamundry and Ongole, far "off from medical aid. It was accompanied by "the same symptoms as my former. I found a "great difference between this last illness in a "palanquin in a jungle, and the former, when I "was surrounded by the skilful and the good. On

" my arrival at Ongole, I obtained some medicine " from a native, which was useful. I am now well again.

" Tell H. that all my way from the Chilka Lake " to Madras I did not see one scull; that the people " on the sea-coast are generally without cast; that " they are humane to strangers; and that the " women used to make broths and congee for me " when I was sick of the fever. They eat pork " and all meats. The Telinga missionaries will " have a fine harvest, if they labour among them. " No rain has fallen since I left Juggernaut. The " weather has been temperate and very favourable " to my journey. I shall now meet with rains in " Tanjore, Mr. R. tells me."

" Madras, 6th August, 1806.

" I have letters for every station to the south; " and letters from almost every station inviting me " to call. There has indeed been so much blood " shed at Vellore, and so many gentlemen mur- " dered, that an attack on *me* would not be thought " strange.

" In the mean time government have *authorized* " me to proceed; and desired me to communicate " my observations on the state of the Christians in " the south. I trust, therefore, that my way is not " of myself, but of Providence directing me.

" I visited yesterday the deputy Bishop at St. " Thomé, and the ancient Portuguese library. Mr.

"T. the Gentoo scholar, goes to see it to-morrow.
"It contains, among other valuable books, the
"Bullarium Magnum Romanum, or the Pope's
"Statutes at large during the dark ages.

"At Tritchinopoly is another famous library,
"and a Syrian church.

"Tell H. that I saw yesterday St. Thomas's
"bones, preserved as a relic in a gold shrine; and
"that I saw his grave, whence the Roman Ca-
"tholic pilgrims carry the dust."

"Pondicherry, 13th Aug. 1806.

"I have travelled these two days with Mr. E.
"the orientalist, and Mr. S. Judge of Tinavelly.
"Mr. E. is extremely attentive to me, and wishes
"to oblige me by every information in his power.

"It is impossible for me to conceal my name,
"as was proposed. The Christians have heard of
"it, and I am greeted by them as one who comes
"in the name of government to do them good. I
"already know what is to be done at the mis-
"sionary stations. Dr. R. and others informed
"me fully. From every quarter there is a cry of
"the sheep for a shepherd. They meet and pray
"under a tree, and the Brahmins mock."

Dr. Buchanan's next letter is dated from Ziegen-balg's church in Tranquebar, August 25th. Of the visit which he paid to this spot, consecrated by the memory of the first Christian missionaries to

India, and of his subsequent arrival at Tanjore, he has given an account in the work which has been already referred to[a]. This was, however, so interesting a part of his tour, that it appears desirable to give a sketch of it from his correspondence, together with a few particulars, which were either wholly omitted, or but partially detailed in his Journal.

"I have just visited the tomb of Ziegenbalg, "which is on the side of the altar in the church "he built. It was consecrated on the 2d of October 1718, and he died on the 23d of February "1719. I heard divine service performed in the "Tamul tongue, and about two hundred natives "sung the hundredth Psalm. During the sermon "some of them wrote on an olla or palmyra leaf. "The missionary told me that the catechists "sometimes take down a whole sermon in this "manner, and repeat it to the children in the "evening.

"I also visited Ziegenbalg's dwelling-house, built "by himself, and not altered since his time. I "inspected the records of baptism commencing in "May 1706. Mr. C. a missionary here, told me "they had some thoughts of celebrating the hundredth anniversary this year, but they had no "money.

"I then visited the library in which Ziegenbalg "first preached; and afterwards a small chapel on

[a] Christian Researches, p. 65—81.

" the sea-shore, in which he sometimes exhorted.
" The library is extensive and valuable, but in a
" perishing state. Here I found the Hindostanee
" Psalter; and I am informed that at Tanjore I
" shall find a Hindostanee Grammar, published
" about sixty years ago.

" The Jesuits at Pondicherry have a fine collec-
" tion of ancient Indian history. They very po-
" litely gave me all the books I wanted, and letters
" of introduction to their brethren in the south.
" They also furnished me with a late statement of
" their churches in India; and Padre B. requested
" leave to correspond with me in Latin.

" Dr. John is at Tanjore, where I expect to see
" him and Mr. Kolhoff in two or three days.

" The most pious man I have yet found is Mr.
" S. a young missionary lately arrived. He as-
" sured me that there are some real Christians
" among the Hindoo converts. At Cuddalore I
" passed a night with Mr. H. At that place
" the Cadet Company (one hundred and twenty
" strong) is now established on account of the sa-
" lubrity of the situation.

" At the celebrated pagoda of Chillumbrum near
" Porto Novo, I was admitted (I know not why)
" into the interior, while the priests made Pooja.
" I never had such a clear revelation of this idola-
" try before. The dancing girls were present. The
" Judge of the place, Mr. R. had introduced me
" to the Brahmins the evening before in the outer

"court. During the ceremony two immense bells "were rung and drums were beat. My heart "began to palpitate a little, from fear I believe; "and I hastily retired. This is a remarkable "scene. I could easily pass a month at every "stage. This is more illustrious than classic "ground. For here Ziegenbalg and Grundler "preached the Gospel to men, whose descendants "I have conversed with, and who can justly ap- "preciate the heavenly gift. The Danish Go- "vernor here invited the missionaries to meet me. "Tanjore is the grand theatre of the Gospel in "late years, and to that place I proceed this after- "noon; but I shall stay one day at Combeconum, "where the oriental E. is Judge. He is very "anxious to see some pages of a Portuguese book "which I procured from the Jesuits at Pondi- "cherry. It is about three hundred years old. He "is a great admirer of the genius of Xavier, "and thinks that a Protestant missionary of such "powers might convert Hindostan."

"Combeconum, near Tanjore, Aug. 27, 1806.

"In the midst of some horrible looking blood- "red idols, I shall write a few lines. Mr. E. is "not yet arrived here, having supposed that I "should have staid longer at Tranquebar; which "I should have done, had I not been afraid of a "number of entertainments. These are sometimes "useful, for the best information I generally ob-

"tain is from the chief people. They were all "much surprised at the interest I took in the an- "cient mission of Ziegenbalg. The missionaries "themselves were ignorant of many subjects of "my enquiry; and were a good deal ashamed, I "believe, at my notice of the former glory of the "mission compared with its present state. I have "reason to believe that the three London mis- "sionaries, Desgranges, Cran, and Mr. Palm[a], are "three holy men; and it appears as if the glory "had now departed from Germany, and was given "to England. So Mr. S. speaks. He is a pro- "mising young man; and as his society gives him "only three hundred rupees a year, I gave him a "half year's salary to buy some clothes and books. "Though he has been but two years in India, he "pronounced a very good sermon in the Tamul "tongue, which the native catechist told me was "perfectly intelligible to all the congregation.

"It is a pleasant thing to see an assembly of "natives listening most earnestly to a sermon. "Every one of them can read the Bible; and Lu- "ther's first Psalter (the German Gesang Buch) is "very familiar with them. They sing a great va- "riety of tunes with much propriety."

[a] Mrs. P. is a help meet in the Gospel. She learns the languages faster than her husband, and devotes herself to the real object of the mission. Mr. P. is at Jaffnapatam.

"Tanjore, 1st Sept. 1806.

"This is the grand scene of all. This is the garden of the Gospel.

"Some days before my arrival here, the Resi-
"dent, Major Blackburne, wrote to me, inviting
"me to reside at his house. This was unex-
"pected, for as yet I had no communication with
"Tanjore. On my arrival there, I first waited on
"Mr. Kolhoff, and he shewed me two rooms,
"which he had prepared for my reception. He
"told me that the Rajah (Serfogee) was impatient
"to see me, and had directed the Resident to let
"him know when I came. I asked how the Ra-
"jah came to know me. He said that the Resi-
"dent had a copy of my Memoir, and of Mr.
"Mitchell's Essay.

"Mr. Kolhoff is first in piety, in ardour, in
"meekness, and in knowledge of the Tamul; for
"he has been brought up chiefly in India. His
"countenance is more expressive of amiable qua-
"lities of mind than that of any man I ever saw.
"Major Blackburne admires him much."

"Tanjore, 2d Sept. 1805.

"On my arrival here on Friday last, the 29th
"of August, great numbers of Christians came to
"visit me; and Mr. Kolhoff introduced some par-
"ticularly to me, as being truly godly and intelli-
"gent men. He gave me also an account of many
"triumphant deaths lately, both of men and wo-
"men, young and old.

"As I went to the Resident's house I passed "through a long street inhabited by Christians "only. They stood in rows as we passed, and "bowed affectionately to their pastor, the young "women coming forward with lively confidence, "and soliciting his benediction. The infants also "form themselves in little rows, and waiting his "approach make the customary salutation, 'God "be praised.'

"When we arrived at the Resident's, he told me "that the Rajah had appointed next day (Satur-"day) at noon to receive me. I proceeded ac-"cordingly to the palace, accompanied by the Re-"sident: the Rajah arose on our entrance, and "taking me by the hand led me to a seat on his "right. He spoke English very well, and inti-"mated that he knew me very well. After some "conversation, he carried me up to his splendid "apartments, which are ornamented with the por-"traits of the Tanjore kings. All around there is "a display of gold, silver, and mirrors, English "paintings, libraries, musical instruments, orre-"ries, portfolios of oriental drawings, and many "curiosities in art and nature. Finding that I "wished to hear the music of the *vina*[a], he or-"dered up the chief musician. He has a band of "twenty performers, of whom twelve play on the

[a] Described by Sir William Jones in the third volume of the Asiatic Researches.

"vina, and one on the harp. The whole black "band can read English music. In the evening "his Highness sent the band to Major B. where "I dined. Six vinas and six singers played 'God "save the King,' in Tamul words, applied to the "Maha Rajah. They played also a variety of "English overtures and Indian airs, the master of "the band sitting by and keeping time.

"My visit to the Rajah was very long. Our "chief conversation related to Mr. Swartz. When "I first mentioned his name, his Highness led "me up to the picture of the reverend apostle. "He then shewed me the design for the groupe "for the marble monument, now executing by "Mr. Bacon in England. It represents the Ra-"jah coming to the bed of the dying Swartz, "and taking him affectionately by the hand, "while a number of boys are weeping at his "feet.

"When I was about to depart, the Rajah pre-"sented me, to my great surprise, with a picture "of himself, a miniature about six inches in "length, elegantly set in a gold and silver frame, "and glazed. We then went down stairs and re-"sumed our seats. I took this opportunity (hav-"ing previously acquainted the Resident with my "purpose, who communicated it to the Rajah) of "thanking his Highness, in the name of the So-"ciety at home, and of all Mr. Swartz's friends in

"India, for the remarkable kindness shewn by the "Rajah to that worthy man, and to his successors, "and for the munificent support granted lately by "the Rajah to the body of Christians in his do- "minions.

"To this he replied in suitable terms, declar- "ing it to be his purpose to befriend the Chris- "tians *for ever*. He then called for pawn; and "immediately afterwards a servant came up with "four pieces of gold cloth of different kinds, which "the Rajah taking into his hands presented to "me. He then put a chaplet of flowers round "my neck, (this is the usual etiquette,) and a "bracelet of flowers on my arms, and leading me "and the Resident, one in each hand, to the steps "of the hall, he bowed and retired.

"The Rajah has lately erected a college for "Hindoos, Mohammedans, and Christians. Fifty "Christian boys are admitted, and taught by "schoolmasters provided by the missionaries. The "expense of this institution is (according to the "account of the Resident) about five lacks of ru- "pees. But this includes the expense of build- "ings. It is also a charitable asylum for the "aged, and a choultry for travellers, there being "an apartment for every denomination. His "Highness wished me to visit his college. It is "about fifteen miles from Tanjore. He is now "constructing a brass orrery to represent the Ty-

" chonic system; which he wishes to believe ra-
" ther than the Copernican, as it is the system of
" the Brahmins. He is still a heathen; but Dr.
" John says he is a Cornelius. The Brahmins fear
" him for his learning, and dread the result.

" Last Sunday (the 30th August) was a great
" day among the Christians at Tanjore. It being
" rumoured that a friend of Mr. Swartz was ar-
" rived, the Christians flocked together from all
" quarters. Divine service was performed three
" times. In the morning we all proceeded to Mr.
" Swartz's church in the fort. It is a large com-
" modious building, not inferior to your Calcutta
" church. Mr. Kolhoff read prayers in English,
" and I preached. When I came to the mention
" of the faithful ministers whom God had sent to
" his people in this place, there was a general
" commotion, and Mr. Kolhoff's tears flowed fast,
" which not a little affected his flock. Having un-
" derstood that the missionaries seldom prayed for
" the reigning prince of the country, I thought it
" expedient to say, (in enumerating the themes of
" gratitude of the church here,) 'and it is their
" bounden duty to pray for the long life, peace,
" and prosperity of the present most excellent
" Prince, who hath manifested by many munifi-
" cent acts his regard for their happiness and wel-
" fare.'

" At eleven o'clock the Tamul congregation as-
" sembled, filling the whole church, and Dr. John

"preached a powerful and eloquent sermon in the "Tamul language.

"In the vestry all the native teachers and preach- "ers came to make their speeches to me; and "among others the celebrated Sattianaden, the "Hindoo preacher. He is now stricken in years "and infirm. His black hair is grown grey. He "is rather stout, and has a placid look, which is "rendered more pleasing by his wrinkles and age. "He said to me, alluding to some part of my ser- "mon, 'This news from a far country is refresh- "ing to our souls.'

"We dined at Mr. Kolhoff's at one o'clock, and "at five we went to the small church out of the "fort, in which Mr. Swartz first preached, and "where now his body lies. It is close by the "schools and Mr. K's house and mission garden. "Here Mr. Horst preached in the Portuguese "tongue from these words, 'Ye who were once afar "off,' &c. This was a solemn service. The organ "was drowned by the human voices, which sung a "tune of Luther's in a noble manner. I was sit- "ting with my feet on the granite stone which "covers Swartz's grave. Upon the stone is an "English epitaph in verse, written by the present "Rajah. In the evening Mr. K. catechized (or "superintended the exercise) in the schools; and "the sermon of the morning was read over by one "of the short-hand writers, and every boy's olla "was examined to see how much he had written.

"Having expressed a wish to hear Sattianaden "preach, the same was intimated to the people, "and they were desired to assemble at the little "church next morning (Monday) at nine o'clock. "Accordingly a great number came together, and "the venerable minister delivered a sermon full of "fire. His natural eloquence and various intona- "tion were truly calculated to command attention: "Both Mr. Kolhoff and Dr. John were affected by "the discourse. It had reference to the former "darkness in India, the light of Ziegenbalg and "Swartz, the present endeavour to spread the Gos- "pel, and lastly the light of heaven. He addressed "the young generation chiefly, and they responded[a] "as usual to many of his sentences. He made "great use of the Bible; but in quoting a passage "he called upon a lower minister to read it with a "distinct voice, to which he himself listened as to "a record, and then proceeded to expound. His "prayer for the Church of England at the end was "full of fervour; and the psalm which concluded "the service was sung with an ardent devotion.

"I went up to Sattianaden in the presence of "the people, and addressed him in a few words, "hoping he would be faithful unto death, like his "old master Swartz. The women and aged men "crowded round and shed tears. The whole mul-

[a] Referring to an interesting custom, which Dr. Buchanan has fully detailed in his Christian Researches, p. 71.

" titude came after the sermon to Mr. Kolhoff's
" house and garden. The catechists and aged
" Christians came into the Verandahs, and while
" Mr. Kolhoff and myself were engaged up stairs,
" Dr. John addressed them in an affectionate and
" impressive manner.

" Mr. Kolhoff had been praying that there might
" be an outpouring of the Spirit in these days at
" Tanjore, and circumstances made him believe
" that it was coming. His success is indeed great.
" The congregation is doubled since Mr. Swartz's
" death.

" Not wishing to leave this people without some
" mark of my regard, I have given Mr. Kolhoff
" fifty pounds sterling as a 'donation to the na-
" tive catechists of the Protestant mission,' to be
" distributed according to Mr. K's pleasure.

" The Resident requested that I would dine with
" him on Monday evening, and invited all the mis-
" sionaries to meet me.

" Mr. Kolhoff has presented me with a gold
" and agate snuff-box, which belonged to the late
" Rev. Mr. Swartz; and the mission here has given
" me from the library a Hebrew Psalter, which he
" constantly used; and also his Greek Testament.
" You shall have the latter if you like.

" I proceed to-morrow to Tritchinopoly to Mr.
" Pohlé, an aged missionary, and a good Hebrew
" and Syriac scholar. I procured here a beautiful
" gilt Syriac Testament, and some tracts in Syriac,

"translated from the German by Mr. Swartz.
"There is in the library a copy of Schultz's Hin-
"dostance Grammar, published at Halle, in 1745.
"Nor is that the first; for Schultz mentions one
"printed some years before by the Dutch ambas-
"sador at Agra, Johannes Josua Ketelaer; and
"edited by David Millius at Utrecht.

"I am now going to inspect Mr. Swartz's cor-
"respondence, which fills two boxes. He kept
"the letters of his friends, and destroyed his own.
"I could stay a month at Tanjore, but I must be
"gone. No fear of Vellore Brahmins or Mussul-
"mans in this land. The Christians form a firm
"phalanx around me. But if I should not be per-
"mitted to proceed farther, I may be thankful that
"something is done here.

"Tell H. that I have seen many wonderful
"things of late, but that I cease to wonder at any
"thing; and that I should be glad to have her, or
"some other little girl like Augusta, along with
"me, that I might enjoy the pleasure of seeing her
"*astonished* now and then.

"The interesting scenes of the Christian mis-
"sions have lately obliterated from my mind the
"poor Syrians and Jews, although I am just on
"their borders; and being on the borders, I can
"get no information about them from any Euro-
"pean. Every body refers me to Colonel Ma-
"caulay.

"Mr. Pohlé told me, that a Romish priest, who

"was lately in the vicinity of Tritchinopoly, "preached the atonement with great clearness "and force, to the astonishment of the people; "and that he had been removed by his superiors "in consequence. I shall endeavour to find him "out. If I could make a confidant of a Jesuit, "he would be an admirable companion in my "tour.

"I have just read the orders of the Madras go- "vernment passed last year, excluding the French "and Italian Jesuits from ecclesiastical authority "in the Deccan, and granting the whole to the "Archbishop of Goa, and his ignorant native "priests. This circumstance renders my ap- "proaches to the Jesuits more facile. I must look "into Goa. I have read in French, since I left "Pondicherry, La Croze's Christianity in India, a "most admirable classical work. His chief sub- "ject is the inquisition at Goa, and the Syrian "Christians; and his last pages are devoted to Zie- "genbalg. He expresses a hope that some per- "sons will be sent from Europe on an embassy "to the Syrian Christians, to enquire concerning "their state, learning, and religion, after so long "an interval.

"Joachim at Aughoor told me I should find "them in five days march through the woods from "Travancore palace; he called them *schismatiques*, "whom no European or Romish priest had ever "visited."

During his stay at Tanjore, Dr. Buchanan wrote at considerable length to his venerable friend Mr. Newton. His letter contained a sketch of his journey up to that time, with a full account of the gratifying scenes which he had lately witnessed among the Christians in that quarter. The publicity which has been already given to this narrative renders the repetition of it in these Memoirs superfluous. Two circumstances only hitherto unnoticed may be mentioned as occurring in the letter to Mr. Newton. One is, that Dr. Buchanan, having heard much of the sculptures at Vellore, had intended to have been there on the 8th of July, which was two days before the dreadful massacre took place. "But the Providence of God," he adds, "retarded my steps. I was visited by a "fever, which confined me for some time at a ca-"ravansera." This temporary detention was probably the means of preserving his life!

The other additional circumstance relates to the newly converted Christians; "some of whom," observes Dr. Buchanan, "have suffered persecution. "This has, however, been so far useful, that it "shews the serious change of mind in the Hindoo "who can bear it. For it is often alleged in India, "that the Hindoo can never be so much attached "to Christ, as the Brahmin to his idol." The constancy of the native Christians in any instances of persecution for the faith is therefore a sufficient refutation of this calumny.

On the same day on which Dr. Buchanan addressed Mr. Newton at such length, and on so many important topics, he wrote a short letter to his two little girls, then only four and five years old, the affectionate simplicity of which will render it interesting, at least to parental readers.

"Tanjore, in India, 1st Sept. 1806.

"My dearest little girls, Charlotte
"and Augusta,

"I hope you are very well. Whenever you can "both read the Bible, let me know, and I shall go "home. I want little girls who can say to papa "at breakfast, 'Papa, we will read the newspapers "to you, while you take tea.' I want little girls "who can read when papa writes to them *so*[a]; "and who do not oblige him to draw little letters "till his fingers ache.

"I am happy, my dear children, to hear so good "an account of you. Be very good, and I shall "come to you soon.

"I saw the two little daughters of the King of "Tanjore to-day. They are covered with pearls "and diamonds; but their skins are black; and "they cannot read one word, although they are "about eight years of age. Therefore my own two

[a] This refers to the first six lines of his letter, which Dr. Buchanan had taken the pains to write, or, to express it more plainly, to *print* in Roman characters.

" little girls are more dear to their affectionate fa-
" ther than the princesses of Tanjore.

" C. BUCHANAN."

On the 4th of September, Dr. Buchanan addressed the following letter to Mr. Henry Thornton, which is particularly valuable from the contemporaneous and almost local testimony which it contains respecting the cause of the unhappy massacre at Vellore, which was afterwards so invidiously brought forward to injure the interests of Christianity in India.

" Seringham Pagoda, near Tritchinopoly,
" 4th Sept. 1806.

" Dear Sir,

" I had the pleasure of receiving at this place
" your letter of the 16th February 1806. I am
" concerned to hear of your frequent indisposition.
" You mention particularly that sedentary em-
" ployment is inconvenient to you; and you no-
" tice this as a cause of your not writing to me.
" I do not expect that you should write, as you
" may perceive by my never entering fully into
" any particular subject. You have other and
" more important avocations to employ your pen,
" when you are able to sit down. I write to you
" sometimes, because I feel it natural that I should
" inform you from year to year that I am alive.

" In mentioning Mrs. Buchanan's happy death,

"you express a hope, that my last end may be "like hers. And what can I better wish for you, "than that when your hour cometh, you may die "like your father, blessing your children?

"It is now four months since I left Calcutta, "having travelled by land all the way, looking "into Hindoo superstitions, and English manners "in India. The officers of government, civil and "military, English and native, have every where "shewn me civilities, and aided my enquiries; "and every where there have been many and se- "rious subjects of enquiry.

"At most of the stations between Calcutta and "Madras there is an evident disposition to favour "the establishment of a Christian ministry. But "they have no clergy of any kind. Two Pres- "byterian ministers arrived at Visagapatam last "year, and the inhabitants have now built a house "for them. They insisted on their reading the "Episcopal Liturgy; which they had the good "sense to do; and in return they are allowed to "preach an extempore sermon.

"At Cuttack, Balasore, Juggernaut, Ganjam, "Rajahmundry, Nellore, and the intervening sta- "tions, there is 'total eclipse.' And yet in all "these places the residents would probably sup- "port a minister, if he were on the spot. 'We "are indeed very bad,' they say; 'but if we had "some encouragement, we should be better.'

"Lord W. Bentinck desired I would report my

"opinion on the best mode of ameliorating the "state of the newly converted, in my progress "through the Deccan. And indeed their state "demands the attention of government; for I find "that the Company's servants in some districts "consider the Christian as the lowest cast.

"The success of the Protestant mission during "the last century has been very great. Some-"thing more perhaps will be done during the "present. The Jesuits have hewed wood and "drawn water for us. I am as yet on good terms "with them; and their information is generally "more important than that of the Protestant mis-"sionaries. Schisms and dissensions at present "disturb both Protestants and Catholics.

"A rumour has for some months pervaded In-"dia, that all casts are to be made Christians. I "know the alleged causes of the rumour, but I "consider them as inadequate to produce the pre-"sent effect, without a concurring Providence. "This strange rumour of conversion is perhaps "auspicious to the event itself; as the shaking of "an old building announces its approaching fall.

"It was attempted to be shewn, that the mas-"sacre at Vellore, which happened when I was in "the neighbourhood, was in some measure caused "by this rumour. But it has been proved by the "evidence of the conspirators, that the design of "resuming the Mohammedan dynasty in Mysore "was planned by the princes immediately on their

"hearing the joyful news that the Tiger Welles-
"ley, as they styled him, had been recalled from
"India.

"I have been just conversing with the Brahmins
"of this celebrated Pagoda, (which, according to
"Orme, once maintained 40,000,) and they have
"been enquiring about Buonaparte. They have
"heard that on his arrival they are all to be made
"Christians.

"I remain,
"Dear Sir,
"Very sincerely yours,
"C. BUCHANAN."

"P. S. I have just measured the length of the
"granite stones of the Pagoda gate, which Orme
"says are five feet square, and thirty-three in
"length. But they are exactly forty-one in
"length."

The next letter of Dr. Buchanan is addressed to Mr. Grant, and is chiefly occupied with the state of the missions supported by the Society for promoting Christian Knowledge. The testimony at the close to the character of the native Christians, when compared with that of the unconverted Hindoo, is particularly gratifying.

"Madura, 14th Sept. 1806.

"Dear Sir,

"I was lately favoured with a letter from Mr.
"Thornton, in which he mentions that you were

" yet well, and actively engaged in useful la-
" bours.

" Having been for upwards of four months past
" travelling in the interior of the country, I have
" heard but little of public affairs, and I do not
" desire at present to think of them. In conse-
" quence of my uncertain route, I am cut off from
" all correspondence, except that of the stations
" through which I have passed. This correspon-
" dence however is very interesting, as it usually
" refers to the suppression of idolatry, and the
" promotion of the knowledge of the only true God.

" As I suppose you are still connected with the
" Society for promoting Christian Knowledge,
" I shall notice some particulars of their missions
" in these parts. I have now visited all the sta-
" tions, and conversed with all the missionaries.
" At Tanjore I sat in conclave with three of them
" on the subject of the general mission, when they
" proposed that I should make a report to the
" Society of their present state. But this will not
" be necessary till I know what the Society has
" the power to do.

" I did not observe that the Gospel flourished
" any where but in Tanjore. In Tranquebar a
" holy remnant is left; perhaps also at Madras;
" but I heard not of many recent conversions.
" But from Tanjore streams will probably flow,
" like its own fertilizing rivers, throughout the
" neighbouring lands.

"Of all the missionaries, Mr. Kolhoff at Tanjore "is the first and best; a man of meek spirit, but "of ardent faith, and a worthy successor of the il- "lustrious Swartz.

"Mr. Horst and Mr. Shveiffvogel appear to be "zealous men, pure in their life and doctrine.

"Messrs. Pohlé, John, and Rottler are now old "men, and incapable of labour in the proper du- "ties of the mission. Dr. John, and Dr. Rottler "are conversant in natural history, which is often "fascinating enough to become a study. Dr. "Rottler is an amiable man, but seems to want "energy.

"Mr. Pohlé at Tritchinopoly, the senior mis- "sionary, is a learned man, but now stricken "in years. He devotes himself chiefly to the "*English* Church at Tritchinopoly, which of it- "self demands the whole labours of one mi- "nister.

"Three men of learning and piety are wanted "to fill up the places of Swartz, Jœnické, and "Gerické. But it seems that such are not now "to be found in Germany.

"There is a great cry for Bibles throughout the "Tamul land. The poor funds of the mission "here cannot supply them. I have visited several "Christian villages where there were but two "Bible-houses. Mr. Kolhoff wishes this to be im- "mediately represented. As the Tamul version is "now finally settled, (like the English,) the society

"might print the Bibles at home, and send out "twenty thousand copies every year[a].

"I have conversed with many Hindoos of the "Brahmin and other casts, who appear to be true "members of Christ's body. I have seen in the "feeble-minded native of Hindostan, truth, gene- "rosity, a spirit without guile, ardent zeal for the "faith, and a love for those who love the Lord "Jesus Christ in sincerity. I am satisfied that "our Saviour hath a church here; and that in "process of time all casts will come into it.

"I remain,

"Dear Sir,

"Very sincerely yours,

"C. BUCHANAN."

On the 20th of September, Dr. Buchanan again writes to Mr. Brown from Ramnad pooram, as follows.

"In the province of Madura the Romish churches "are frequent. At Aour, or properly Aughoor, "near Tritchinopoly, is a church where the priest "reads the Syrian mass instead of the Latin, which

[a] Nothing effectual appears to have been done towards supplying this pressing demand for Bibles till the year 1810, when Mr. Brown preached a sermon at Calcutta upon the subject; and a subscription of one thousand pounds was in consequence raised towards the purchase of copies of the Tamul Scriptures, and the encouragement of a new edition.' See Christian Researches, p. 80.

" he does not understand. Nor do his people un-
" derstand the Syrian; for to them he preaches in
" Tamul. He gave me a Syrian letter to his
" brethren at Cranganore. At this church there
" is an union of Romish ceremonies and Pagan
" superstitions. They have their Rutt Jattra. I
" examined the Rutt, which is built in the usual
" manner with three cables to pull it. Only that,
" instead of the Hindoo devices, it has hell and
" the devils on the lower part, heaven and the
" blessed in the higher, and above all, the Pope
" and the Cardinals. The priest, my friend Joa-
" chim, is so ignorant, that he did not seem con-
" scious of any impropriety in having the Rutt.
" I asked him how many thousands of Christians
" attended the festival: he said, generally about ten
" thousand; which number corresponds with the
" report of the collector of the district.

" The English here know little of these matters.
" Mr. C. a Judge of circuit, told me he would
" proceed immediately to Aughoor to see this
" sight. I told him he might see it in many other
" places.

" I passed three days among the ruins and an-
" tiquities of Madura. This is a fine station for
" the Gospel.

" I proceed from this place to the Juggernaut of
" the south, Ramisseram. There Mussulmans and
" Hindoos have consecrated the names of Adam
" and Abel."

An interval nearly of a month occurred between the date of the preceding letter, and that of Dr. Buchanan's next communication to the same friend and correspondent; during which he had visited the island of Ramisseram, and from thence had crossed to Ceylon. Of his visit to the latter island, both at this time and again about eighteen months afterwards, Dr. Buchanan gave some account to the public in his Christian Researches; but of Ramisseram, as well as Ceylon, it may not be uninteresting to add the following particulars.

"Borders of Travancore, 18th Oct. 1806.

"The Ranny of Ramnad gave me a letter to the "Pandarum or chief priest of the Pagoda of Ra- "misseram, desiring that he would give me a ca- "talogue of the Shanscrit books preserved in the "temple from time immemorial. The Ranny is "the patroness (by hereditary right) of the tem- "ple. When I delivered the letter, the Pandarum "informed the priests of its contents. They ob- "served, that no catalogue had ever been given be- "fore. The Pandarum said he would give me an "answer next day. In the mean time I paid him "a visit of ceremony, and presented a nuzzur. "The next day he sent to acquaint me that the "catalogue was preparing, and would be ready for "delivery in the evening; when I was requested "to proceed to the Pandarum's house. At five "o'clock he came himself to accompany me, at-

" tended by his elephants and music, and the " whole band of priests. In this procession I " moved round the temple to the Pandarum's " house, where all the books were exhibited in " order. They are all written on ollas; and had " generally the aspect of antiquity.

" The Pandarum then presented the catalogue " written on four ollas. It contains ninety-six " Shanscrit volumes, and seventy-two Tamul.

" It was Mr. E. who suggested to me the at- " tempt to procure this catalogue.

" Ramisseram, or rather Ramacoil, or Rama- " covel, that is, Rama's temple, is a noble building. " The aisles, or porticos of majestic height, are " about six hundred feet long. No abbey or ca- " thedral in Europe is of such magnitude. Like " the other temples in the Deccan, its revenues " are wasting away. But Juggernaut will fall, I " think, before Ramacoil. I saw no human bone " in the island of Ramisseram. Christianity in its " worst shape has civilized the Deccan. All de- " scriptions of people are more humane and intel- " ligent than the Hindoos of Bengal.

" The Pandarum presented to me a fine shawl, " (the Ranny gave me two,) and then procured a " donie to carry me to Jaffnapatam. The wind " was fair, and I was only one day on the deep. I " had letters to Mr. T. the civil magistrate of " Jaffna. I slept the first night on the island of " Leyden, at the house of Mr. T. the custom mas-

"ter. Next morning he shewed me three Roman "Catholic churches lately built, and assured me "that every person on the island was a Christian. "I passed through a bazar, and spoke to some "Christian women selling turtle, which they cut "in pieces to make curry. They were not so in- "telligent as Mr. Kolhoff's Christians.

"I next day visited the chief Romish church "in Jaffna town; built by Padre Leonardo, who "now presides in the island. This church is the "largest structure of slight building which I "ever saw. Every Sunday about a thousand or "twelve hundred people attend, and on feast "days three thousand and upwards. Leonardo "introduced me to four of his brethren, who all "conversed very fluently in Latin. There are five "priests in Jaffna, and ten in Ceylon. They are "all of the same order, St. Philip Nerius; and no "priest of any other order is ever admitted to the "island.

"I passed half a day with Dr. S. mentioned by "Thunberg. Dr. S. was at Japan, and brought "from thence a valuable collection of Japanese "books in print. They are chiefly on sub- "jects of natural history, having drawings of ani- "mals. He has a very extensive museum of "oriental curiosities. I went patiently through "his library, and found some information I "wanted.

"Among the Dutch ladies are some examples of

"serious religion. Mrs. M. is a pious woman. "She could not speak English; but she produced "a quarto Dutch Bible well worn, and we con- "versed with each other in texts.

"The chief justice spoke respectfully of Mr. Palm, "and so did the other gentlemen at Jaffna. They "wished me to go to Columbo, and report to the "Governor: he has himself already visited Jaffna, "and Dr. S's collection.

"From Jaffnapatam I proceeded by land to "Manaar, through the woods; a journey of three "days. The elephants, bears, and buffaloes abound. "Every night two men preceded my palanquin, "carrying each a flaming log of gum-wood, to "frighten the wild beasts. In the open spaces in "the woods, I saw the Ryots guarding their cattle "with gum-wood torches. The cheetah is very "destructive here.

"Governor North built three caravanseras in "these desolate woods.

"At Manaar I found Captain B. commandant "of the Fort. He was a shipmate in the Bus- "bridge. At his house I met Mr. M. son to the "old lady at Jaffna. He happened to mention "that he had Busching's Magazine in German, "containing Moen's (the Dutch Governor at Co- "chin) account of the Jews at that place. This "book is referred to by Forster, who writes notes "to Bartolomeo, as the last and most authentic "account.

"Mr. M. has promised to translate the whole "into English, and send it to me in a fortnight.

"At Manaar I embarked in a donie, an open "boat, about the size of a burr, for Ramisseram. "A storm arose, and I went on shore at a fishing "village, situated near the north-west extremity "of the island Manaar. They were all Romish "Christians, and I slept in their church. The "priest was absent; and his catechist had never "heard that there was such a book as the Bible. "The dandies of my own boat were also Chris-"tians, but had never heard of the Bible. They "had, however, a very good Christian custom. "Before they hoisted the sail, they all joined in "prayer to God for protection. Every man at "his post with the rope in his hands pronounced "his prayer.

"Next morning I embarked again; and when "we were nearly out of sight of land, the wind "began to rise again. We could not gain any "land before it was dark. At four o'clock in the "morning we were alarmed by the noise of break-"ers; and in a few minutes we struck on Adam's "bridge. I had expressed a wish to see Adam's "bridge; and now I saw it in a perilous situation. "The boatmen leaped out, and kept the boat's "head to the sea till she floated, and then forced "her through the waves like a Masoolah boat.

"At day-light I saw the towers of Ramisseram "near at hand, when we landed at Pomben, next

" the continent. The boatmen offered up their
" Christian thanksgiving for their deliverance from
" the peril of the sea. One of Mr. Swartz's cate-
" chists, who accompanies me every where, ap-
" peared to be a good deal edified by the scene.

" My friends at Ramnad sent bearers to me on
" my arrival at Pomben, and I was conducted once
" more to Colonel M's hospitable mansion.

" Tell H. that in the island of Ramisseram I
" saw Abel's tomb, which is about fifty feet long.
" It is guarded by a Mussulman, as I expected
" would be the case. In Ceylon the fable of
" Adam's flight from the island is very current.
" The truth seems to be this. The Hindoos called
" Ceylon a paradise, on account of its spices and
" pearls and precious stones. And the Mussul-
" mans believing it to be the Garden of Eden, in-
" troduced Adam and his family immediately.

" At Ramnad-pooran there is a good Protestant
" church and parsonage-house of stone, built by
" Colonel M. and the Company about eight years
" ago. But they have no minister, and long much
" for a visit from some missionary.

" From Ramnad I proceeded to Tutycorin, where
" there is a rich Romish church, and a Dutch
" Protestant church.

" At this place there is a tribe of Hindoos called
" Parrawars, (not Pariahs,) whose chief is called
" Prince of the Parrawars. The whole of this
" tribe, without exception, are Christians in the

" Romish communion. The wealth and dignity " of the prince support the church, and exhibit " more magnificence than is now generally to be " found in the Romish churches.

" The Rutt is attached to this church, as at Aug- " hoor. The priest told me he walked before it in " procession. In the Hindoo temples it is usual " to ring bells and strike gongs the moment the " idol is unveiled. In analogy to this, bells are " rung and drums beat at Tutycorin when the " Virgin Mary is unveiled. There are three bells " within the church of large size, which have a " terrible effect on the auditory nerves. I requested " the priest to undraw the curtain before the Vir- " gin, that I might see the golden image: but I " was not apprized of the thunder that was to ac- " company the exhibition.

" I visited the prince in form, and enquired into " the moral state of his subjects. He was deno- " minated by the Dutch the Prince of the Seven " Havens. The Dutch Minister shewed me his " library, in which I was happy to find Fabricius's " Lux Evangelii, in quarto. I went from Tuty- " corin to Tinavelly in my palanquin, without tak- " ing my eyes off this book.

" Here is the pearl fishery. I saw the shells in " heaps at the place where they are opened, and " Mr. M. the Dutch merchant at whose house I " lodged, made me a present of a large pearl, about " the size of a pistol bullet, but of little value from " its being clouded in various places.

"At Tinavelly I was hospitably received by "the Judge, the Collector, and the Register. In "Palamcotta Fort, which is close to Tinavelly, "there is a Protestant church and parsonage-"house. The Christians in the district are nu-"merous, and have suffered some persecution. Mr. "Kolhoff wished me to represent the subject to the "Judge and Collector, who have assured me that "they will afford them every protection and en-"couragement in their power.

"Tell H. that I write this at the bottom of the "lofty mountain, called Cape Comorin, whose "rocky head seems to overhang its base. The "birds which build the pendulous nests are here "numerous. At night each of their little habita-"tions is lighted up, as if to see company. The "sagacious little bird fastens a bit of clay to the "top of the nest, and then picks up a fire-fly, "and sticks it on the clay to illuminate the dwell-"ing, which consists of two rooms. Sometimes "there are three or four fire-flies, and their blaze "of light in the little cell dazzles the eyes of "the bats, which often kill the young of these "birds.

"I did not pass through Cape Comorin gate in "entering Travancore, but through a gate some "miles northward, called Arampalli gate. The "mountain called by sailors the Cape is again to "the north of this. Arampalli is thought to be "the Arguropolis of the Greeks. Here there is a "fortified pass, and lines of two miles in length,

"composed of stone walls and towers. The guard "received me with frowning looks. I had unfor- "tunately not yet received my passport from "Colonel Macaulay. I did not know, therefore, "how I should be received at the gate. But when "I was approaching it, I sent some of the armed "peons who accompanied me, to inform the com- "mandant that I expected he would be ready to "receive me at the gate, and to afford me an escort "to the Rajah's presence. And thus I passed with- "out opposition.

"Next day I arrived at Cottate, the Cottonia "(hence the word cotton) of the ancients. It is "still a flourishing place. The day after I came "to Padmanburam, a fort and residence of the "King, where his principal arsenal is established.

"From Padmanburam to Trivandram is a road "shaded by lofty trees, called the King's Road, "whereon Brahmins and Nayrs alone are suffered "to walk. The lower casts do, however, walk on "it; but if they meet a Brahmin, they immedi- "ately leave it, and seek a path in the woods. A "person sometimes precedes the Brahmin, to an- "nounce to passengers that he is near at hand."

The date of Dr. Buchanan's next letter is on the 27th of October, from the palace of the Rajah of Travancore at Trivandram.

"I have received your letter of the 27th Sep-

" tember, in which you answer mine of the 1st
" from Tanjore.

" I have not seen Geddes, but I am accustomed
" to read quotations from him. I shall endeavour
" to preserve some Syrian and Jewish relics for
" you.

" On my arrival here, I found that Colonel Ma-
" caulay was a hundred miles off, at Cochin. But
" I received a letter from him, tendering his ser-
" vices in whatever way I wished to command
" them.

" I immediately informed his *Excellency* the
" Minister (a noble Nayr of able and liberal mind)
" that I wished to pay my respects to his *High-*
" *ness* the Rajah; for so are these illustrious per-
" sonages designated by the Company.

" The Rajah sent his Vakeel to inform me that
" he would receive me in form next day. In the
" mean time he gave orders for my accommoda-
" tion and table. The Rajah's servants accord-
" ingly came the next day to escort me to the gate
" of the fort in which he resides. The military
" were drawn out, and I was received on the steps
" of the palace by the Minister and Secretary, who
" conducted me to the Rajah's apartment. He
" was more gorgeously dressed than the Rajah of
" Tanjore. He was twenty-five years old on the
" day I entered Trivandram; and of five subjects
" of compliment which I had premeditated, this
" was one. He is an affable sensible man. He

"conversed on political subjects for about two "hours; and was extremely desirous to have my "opinion of the chief persons, European and na- "tive, in Hindostan. His grand subject, however, "was to learn the particular purpose of my various "and extensive tour. Nobody had been able to "satisfy him on this head. I was very candid "with him, and declared my objects plainly. He "appeared to be a little thoughtful, and I did not "know what impression I had made on his mind. "His whole court of Brahmins and Nayrs under- "stood every word that was said. When I was "about to take my leave, he expressed a hope that "I meant to stay some days with him. I told "him I should.

"On that same day I sent to him the Rajah of "Tanjore's list of books, and also the Ramisseram "catalogue. He read over both with great plea- "sure. I then requested that he would order his "Brahmins to make out a similar list of their an- "cient books. He assented immediately; but the "Brahmins resisted. The Minister told me this. "I asked whether the Brahmins governed the "Rajah. At my next audience the Rajah told me "the list was preparing.

"Understanding that I had the Rajah of Tan- "jore's picture, he requested to see it. He was so "much pleased with the beauty of the painting, "that he desired to keep it for a day or two to "shew it to his ladies. It was three days before

"I could get the Rajah of Tanjore out of the Ze-
"nana. I mean to tell the Rajah of Tanjore this.

"Mr. Swartz's catechist, who accompanies me,
"is called Pascal. He was heir to a person of pro-
"perty, who died some years ago at Trivandram.
"He proceeded from Tanjore accordingly to claim
"his inheritance about four years ago; but being
"a poor man, and ill supported, he was told by
"this court that his claim was not just. Mr. Kol-
"hoff requested I would take Pascal with me, and
"represent his case to the Rajah. I did so; but
"having no hope of getting any thing for him, I
"gave him an allowance as my interpreter. On
"my second audience, I represented his case to
"the Rajah. The matter was investigated in pub-
"lic next day; and on the day following (to the
"great astonishment of poor Pascal and all my
"servants) the Rajah put him in possession of a
"house and land in this place, and granted him
"the option of inhabiting it, or selling it immedi-
"ately. He also delivered to Pascal bonds amount-
"ing to about six thousand rupees, and a great
"number of jewels. Pascal says he must build a
"church for all this."

Dr. Buchanan then mentions a second successful application to the Rajah in behalf of a small body of native Christians at Moiladdy, a district of Travancore, who had hitherto been refused permission to build a church.

"I asked the Rajah," says Dr. Buchanan, "whether he had ever read of any people who were "not allowed to worship their God? The Minister "was willing. At last the Rajah told me, he would "himself soon visit the district of Moiladdy, and "would then point out a proper place for the "church. The Brahmins, I hear, first opposed the "measure, alleging that the English would soon "have the country, if they were allowed to introduce their religion into it.

"At my last audience the Rajah was very gracious. He presented to me some shawls; and "when I was taking leave, he put an emerald ring "on my finger. He at the same time gave orders, "that two of his officers (Nayrs) should attend "me throughout his dominions, wherever I was "pleased to go. This last favour was of a very "peculiar nature, and altogether unexpected."

Dr. Buchanan thus continues his correspondence.

"1st November, 1806.

"From Trivandram I went to Poontara on the sea-coast; and here I first saw a Syrian church "in the Romish communion. I mean in Travancore; for I before mentioned to you that I had "visited one near Tritchinopoly. From Poontara "to Angengo I travelled by the sea-coast, and had "the pleasure to see a church every four or five

"miles. From Cape Comorin to Cochin there are "about a hundred churches on the sea-shore alone. "Of these the chief part are the Syrian Latin, or "more properly the Syrian Romish churches. The "priest reads the Syriac Liturgy, not one word of "which the people understand, and then he walks "off; or he reads the Latin Liturgy, with which "the poor Christians are equally edified. Some "of them (the private Christians) have, however, "the prayers translated into Malayalim, or proper "Malabar. The churches are snow white, and are "generally built in a grove of shady trees. Before "each, on the sand of the shore, is a lofty cross; "which, like the church itself, is conspicuous at a "great distance.

"There was an insurrection of the Nayrs in "Travancore last year, against the Rajah: three "battalions of his Nayr body guards revolted, and "sought to kill the British Resident, and the Ra-"jah, and the present Minister. Colonel M. fled "to Cochin. The Rajah called in the *Christian* "fishermen from the coast to defend him against "the Nayrs. They assembled at Trivandram in "immense numbers, each man armed with a short "bludgeon. The bowmen from the hills appeared "at the same time in the Rajah's behalf, and the "Nayrs laid down their arms and fled. About "fifty of the ringleaders were seized and hanged. "The battalions were broken, and the Rajah ac-

" cepted of a subsidiary force from the English. " This was a dreadful blow to the Brahmins, whose " influence in Travancore is identified with that of " the Nayrs.

" At Angengo I found apartments prepared for " me by the British Resident, Mr. H. who is ap- " pointed by the Bombay government. Angengo " has been in possession of the English since 1628.

" At Quilon, Dr. M. nephew to the Colonel, en- " tertained me. The subsidiary force is at pre- " sent encamped here. At this place I saw Dr. " H. the Hindostanee scholar. He told me, that " though he had been many months here, he had " not yet met with any one who could give an ac- " count of the schismatic Syrians, as their churches " were all in the interior, where Europeans cannot " go without permission from the Rajah."

The next letter, in which Dr. Buchanan announces his approaching departure to the interior of Travancore, will be read with lively interest by those who have followed him in his progress hitherto, and who are aware of the important result of his researches.

" Calycoulon, 4th November, 1806.

" I am now about to proceed northward and east- " ward from this place to visit the Syrian churches. " There is one very near at Mavelicar. The others " are remote, situated (according to Dr. L's ac-

" count) in impenetrable forests, where jungle fe-
" vers and tigers abound.

" The weather is dry and clear, and I have re-
" ceived a very different account of the regions I
" wish to visit. I shall however proceed no farther
" than may be prudent. I have told my servants,
" that they may remain behind if they please. But
" they choose to accompany me. The Rajah's men
" encourage them. The Lord, who hath graciously
" led me from Cambuslang to Calcutta, and from
" Calcutta to Cape Comorin, will lead me in safety,
" I trust, through the mountains of Travancore.
" In many instances already mountains have been
" made a plain before me; and I am ready to be-
" lieve that some good will result from a journey,
" hitherto so remarkably favoured by Providence.

" I however think it right to ' put my house in
" order' at this place, and leave the event to Him,
" who disposeth of the lives of his servants accord-
" ing to his eternal purpose and righteous will.

" At a village near Calycoulon lives Captain W.
" an old officer of a former Rajah. He is now
" blind, but his wife reads the Bible to him. Hear-
" ing of my approach, he had prepared some ques-
" tions to ask me, which had long been on his
" mind, relating to the doctrine of salvation. After
" supper, he quoted several passages from the
" Epistles to the Romans, Ephesians, and first of
" St. Peter; and asked, how can these things be?

" After an hour's discourse, the old man said,

"'It is even so, as I hoped.' And he began to "weep aloud."

It was surely worth a journey from Calcutta to Travancore to resolve the doubts and to shed light upon the path of this aged Christian!

On the 5th of December, Dr. Buchanan communicated to his excellent correspondent in Bengal a long and detailed account of his visit to the Syrian churches in Malayala. As it has been already observed with respect to Juggernaut and Ceylon, the narrative in this letter is substantially similar to that which has been long since published[a], and excited such general attention and interest. It will not, however, be deemed unnecessary to give a sketch of Dr. Buchanan's introduction to the Syrian Christians, and to add a few extracts, containing some circumstances which have not yet met the public eye.

"Cochin, 5th December, 1806.

"My last letter from Travancore informed you "that I was about to leave the sea-coast, and to "proceed into the interior of the country to visit "the ancient Syrian churches. I have been ena- "bled to accomplish my purpose. I have visited "the remote churches situated amongst the hills at

[a] See the Christian Observer, vol. vi. and Christian Researches, p. 112—150.

" the bottom of the great Ghauts. The scenery of " the country was every where delightful; the " weather was cool and pleasant; and I have re- " turned from an expedition, which was represent- " ed to be dangerous, in perfect health.

" Early in November I left the sea-coast, having " first supplied myself with plenty of gold and " silver. I directed my course towards Mavelicar, " the first Syrian church.

" The *kasheeshas* (priests) received me on my " arrival with much civility, perceiving that I was " accompanied by the Rajah's servants. Their cu- " riosity to know the object of my visit was very " great; still greater when I took up their Syrian " books and began to read; and when I shewed " them my printed Syriac books, which they could " read. They produced the Scriptures, and their " Liturgy; also Lexicons and Grammars, Syrian " and Malayalim. The Malayalim, or proper Ma- " labar, is a dialect distinct from the Tamul; but " the character is nearly the same. It is consi- " dered by the learned Brahmins of this coast as " the eldest and legitimate daughter of the Shan- " scrit.

" In the evening the church was lighted up for " prayers, at which a good many of the people at- " tended. Nothing objectionable appeared at this " service. The priests pronounced the prayers " without book, and chaunted their hymns, having " their faces turned towards the altar. They have

"no images, but on the walls were paintings from "subjects of Scripture history.

"Next day being Sunday, I had an opportunity "of seeing the whole service, morning and even- "ing, as I sat in the chancel, with one of their "books in my hand. The people were very de- "cently habited, and filled the church.

"On Monday morning the four chief elders of "the church came with the priests to visit me. I "told them I knew their history, and came as "their friend, and the friend of their religion; "that I knew they had been an oppressed people "during a long period. To all this they listened "evidently with deep thought and perplexity. "They then put a few questions to me. I told "them I was about to visit their remotest congre- "gations, intending to penetrate to Ranniel itself.

"Their countenances began now to assume "great distrust, and after a few civil sentences, "they begged leave to withdraw. I certainly ap- "peared in a most questionable shape among "these simple people, who had so little commerce "with the world. In the evening I invited them "to another conference. I told them I should set "off the next morning for the mountains; that I "was much obliged to them for their hospitable "entertainment, and begged they would accept "something in return. I gave each of the priests "some gold, and some to the elders of the church, "for the poor; and desired their benediction, that

"I might go in peace. They then retired with "apparent reluctance, looking at the money with "dubious countenances.

"I afterwards learnt that they immediately "called an assembly. An old man arose and said, "'What if this stranger should prove to be a true "Christian, and a real friend? What proof have "we that he is our enemy? It is true no Euro-"pean ever visited us before: but what say you "to this man's knowledge of our church at An-"tioch, to his Syrian books, to his money? Be-"sides it is said that the Rajah put an emerald "ring on his finger. If he do not intend our "good, he may have power to hurt us.'

"They then conferred with Mr. Swartz's cate-"chist, and my other servants of all casts, con-"cerning my family, country, profession, my pre-"sent journey, where I had been, and what I had "been doing, and what I intended to do.

"After this ordeal I was permitted to appear "before their tribunal once more. The old priest "said he was afraid they had judged me too "hastily; but that there were some circumstances "which he would now communicate as an apology "for their suspicions."

Dr. Buchanan then relates the account which the venerable priest gave him of the various attempts of the Roman Catholics to force the Syrian churches to join their communion, as the ground of their suspicions respecting his present

visit, and the manner in which he at length succeeded in removing their fears and gaining their confidence.

He next proposed to send a standard translation of the Scriptures in Malayalim to each of their fifty-five churches, on condition that each church should multiply the copies, and circulate them among the people. To this they thankfully assented.

"One of the elders named Thomas, or Didymus, stepped forward and said, 'To convince you, Sir, of our earnest desire to have the Bible in the Malayalim tongue, I need only mention that I have lately translated the Gospel of St. Matthew for the benefit of my own children. It is often borrowed by the other families. It is not in fine language; but the people love to read it.'

"'But how,' said the old priest, 'shall we know that your standard copy is a true translation of our Bible? We cannot depart from our own Bible. It is the true book of God, without corruption; that book which was first used by the Christians at Antioch. What translations you have got in the West we know not; but the true Bible of Antioch we have had in the mountains of Malabar for fourteen hundred years, or longer. Some of our copies are from ancient times; so old and decayed, that they can scarcely be preserved much longer.' I rejoiced when I heard this.

" 'But how,' repeated the aged priest, 'shall " we know that your Western Bible is the same " as ours?' 'I have here,' said I, 'a Western Syrian " Bible, which yourselves can read; and I have " an English Bible, which will be interpreted to " you. Let some portion of Scripture, selected at " a venture, be accurately examined. You can " compare the whole at your leisure hereafter.' " They turned over the leaves of my Bible " with surprise, having never seen a printed Sy- " riac Bible before. After some consultation, they " proposed that the 3d chapter of St. Matthew's " Gospel should be critically compared, word for " word, in the Eastern Syrian, Western Syrian, " and English. St. Matthew was selected, I be- " lieve, at the suggestion of Thomas, who had got " his Malayalim translation in his hand.

" It was an interesting scene to me to behold " the ancient English Bible brought before the " tribunal of these simple Christians in the hills " of Malabar. They sat down to the investigation " with great solemnity; and the people around " seemed to think that something important de- " pended on the issue.

" I held a Greek Testament in my hand, and " proposed that the sense of the Greek copy should " be first explained, as the New Testament was " first given to the world in Greek."

Here a discussion arose respecting the comparative merits of the Greek and Syriac Scriptures, which

Dr. Buchanan has given at length in his Researches[a]. After which he adds, "Not thinking "it prudent to proceed further in this argument, "I proposed that Jona (the aged priest) should "first read his own Syriac as the standard, with "which the other versions should be compared. "We accordingly began, and soon finished the "collation of the chapter. Jona was satisfied that "the English Bible was a faithful translation. As "for the Western Syrian, it agreed with the East-"ern nearly word for word. Thomas's Malaya-"lim translation alone was faulty.

"We next considered the establishment of "schools; the proposal of which seemed very ac-"ceptable to them.

"My business was now done. The priests ob-"served, that it would be necessary that their Bi-"shop and Metropolitan, Mar Dionysius, now re-"siding at Candenad, near Cochin, should be "made fully acquainted with all that had passed; "as without his concurrence nothing could be "done with energy in so extensive a diocese. I "told them I had already ascertained that the "good Bishop would willingly give his sanction "to measures so beneficial to his people, and that "he would signify it to them officially in due time.

"The people now informed me they had deter-"mined that one of the priests, and one of the

[a] Christian Researches, pp. 114, 115.

"elders, should accompany me to the other "churches; and that letters should be sent be-"fore to announce our coming.

"Next day we took our departure from Mave-"lycar, and arrived in the evening at the church "of Chinganoor. The priests and people came "out, women and children in their holiday clothes, "to meet us at a little distance from the town. "The church is a spacious building, far superior "to any that I had yet seen. Near the altar are "two shrines of bishops who died here. I re-"quested Jesua the priest to select four of the "chief elders, as representatives of the people, to "hear what had passed at Mavelycar. They re-"ceived the proposal for diffusing the Scriptures "and establishing the schools with the utmost "cordiality.

"I was here told, that no European, or even "Romish priest, had ever penetrated farther into "the country than this place. Bartolomeo was "not here; for there is not a single Roman "church in this district of Malabar.

"Calicherry was our next church. It is built "on the top of a hill. The chief priest is Mat-"thew, aged eighty years. He gave me the his-"tory of ancient times; and also a very accurate "account of the present state of the Syrian church. "The people here manifested the same favourable "disposition which had appeared at the former "places.

" Still journeying towards the East, we arrived " at the church of Puttencow; from whence we " had a view of the delectable mountains, the ut- " most bound of the Syrian churches. The church " of Puttencow was built by the present Bishop " about fourteen years ago. At this place I met " a greater number of aged persons than I had yet " seen. They suggested many useful improvements " in the plans to be adopted, and pointed out " where they were most liable to fail. Andrew, " the priest, appeared to be very zealous for Scrip- " ture translation.

" We came the next day to Maraman, a small " church, over which presides the aged Zechariah. " I found him reading his Masmora (Psalms) in " the porch of the church. This part of the coun- " try is interspersed with hills, round which the " rivers from the Ghauts wind their course. The " Christians go from place to place in little canoes. " Sometimes a woman may be seen with the oar " in her hand; sometimes a little boy; some of " the canoes being so small as to admit of two " persons only.

" The church of Colancherry was next in our " course. It is built in the bosom of the forest, " but not far from a river. The people were poor, " but very hospitable. An old lady wished me to " make a promise that I would come back again " in a year or two, or at least that I would write

" to them. She would take care that the Cassa-
" nars did their duty.

" Next day we arrived at Ranniel, the remotest
" church in these regions, and the limit of my
" proposed tour. This church is built on a steep
" hill, or rather rock, in which a few steps are cut
" to ascend. The people assembled from all quar-
" ters, and seemed delighted with the novelty of
" my appearance, and that of my attendants. The
" two priests were Lucas and Matthew; and the
" four elders, Abraham, Thoma, Georgius, and
" Philip.

" I found Abraham to be rich; and to be withal
" deeply interested in the success of our measures
" for the extension of religion. He had travelled
" a little. He said there was a great difference
" between the religion of the heart and the doc-
" trines of the head; and it was to be lamented
" that many priests were ignorant of this. 'You
" were right,' said he, 'in taking a pledge of the
" four chief elders, rather than of the young Cas-
" sanars. For want of colleges[a] and places of reli-
" gious instruction, the young priests are sent to
" teach us before they are taught themselves.
" They are obliged indeed to lead moral lives, for

[a] It may be gratifying to the reader to know, that Major Munro, the present British Resident in Travancore, has succeeded in procuring the establishment of a college for the better instruction of the Syrian priests.

"otherwise they would not be endured. But no "man should go forth to the ministry until he "has studied the whole Bible, and can quote it "fluently in his Christian discourse. For three "hundred years we have been quarrelling with "the Romish Church about supremacy, rites, and "ceremonies, but the Bible has been out of the "question. The Bible, Sir, is what we want, in "the language of our own mountains. With the "Bible in his hand, every man can become the "priest of his own family.'

"While Abraham was thus discoursing, I "thought of that other Abraham, who was called "'the friend of God' in a strange land. He gave "me much useful information, and conveyed it "too with some authority; for he seemed to con- "sider me as a young man who professed a good "purpose, but who was not likely to bring it to a "happy issue, without being well directed and well "supported. 'After you are gone,' said he, 'evil "men will endeavour to frustrate your counsel. "Nothing will complete your success but the "authority of the English government interposed "in our behalf. Before any thing can be done in "India on a great scale, kings, and men in power, "must range themselves on God's side. When the "Christian religion is left to itself, as a thing in- "different, the solid dominion of the devil will soon "overwhelm it; unless indeed it should please God "to send forth in these days his divine power in a

" miraculous way, as in the first ages. But this " we are not to expect, and therefore we ought to " pray, as in our Syrian Liturgy, ' that kings and " ministers would work with God.'

" I proposed to Abraham that he should corre- " spond on these subjects with the most learned " and pious persons of his Church; and requested " he would inform me from time to time what was " proper to be done. At parting I put a ring on " Abraham's finger, before the people. He said he " should ever wear it, and it should be a memorial " of what had passed. At the request of the priests " I recorded my visit in the church books, in the " Syrian language; being willing that there should " be the appearance of as much solemnity as pos- " sible in my visit to this remote people; in order " that the objects of it might not soon be for- " gotten.

" At all these churches I passed some time in " examining their Syrian books. At most places " there are ancient copies of the Scriptures, or of " some parts of them; for the whole Scriptures " are with them seldom bound up in one volume. " They are most generally in four: the *Orcta*, or " former part of the Old Testament; the *Evange-* " *lion*, the *Praxcis*, and the *Egurta*. The Pro- " phets are rarest.

" In the vicinity of Ranniel, there is a high hill, " from the top of which the people told me I " might have an extensive view of the country.

"The hill was steep, and of laborious ascent, and "I left my servants below. When I had gained "the summit, I felt myself much fatigued, and "sat down to contemplate the delightful prospect. "The mountains of the Ghauts were at some dis- "tance, but from their great height they appeared "to be close at hand.

"In a few minutes I saw a man coming up "from a village below, with a cocoa-nut in his "hand. I drank the cooling water, and was much "refreshed. He said he was a Christian; that "seeing me ascend, he thought the cocoa-water "would be acceptable. I said I was a Christian "too. He smiled doubtingly, looking at my Eng- "lish dress. He said he was never farther from "home than the adjacent mountains, where he "sometimes went to fell wood. He did not seem "to understand that there were Christians in any "other part of the world, than the mountains of "Malayala. He pointed out to me by name the "Christian parishes which I had visited, but most "of the churches were concealed by the trees. "The Christians are forbidden to have steeples, as "they would appear too preeminent among the "pagodas of the heathens.

"While I surveyed the Christian districts all "around, I reflected on the inscrutable counsels "of God, in finding this asylum for the Bible "during so many ages; and yet in confining it

" for so long a period to this region of the heathen
" world. I indulged the hope that the same Pro-
" vidence was about to unfold itself by dispensing
" the Bible throughout the East, by means of this
" people.

" I passed two hours on the top of this hill. I
" do not know its name. But I called it Pisgah;
" for I believed that I had a sight of kingdoms
" promised to the Messiah in the second Psalm.
" 'I will give thee the heathen for thine inherit-
" ance, and the uttermost parts of the earth for
" thy possession.'

" On my return from Ranniel, I visited most of
" the churches a second time, and then proceeded
" to Nerenam, which was formerly the residence
" of the Syrian Bishops. The episcopal chair, co-
" vered with red velvet, and decorated with copper
" studs, is evidently the workmanship of a former
" age. In a corner lay the pastoral staff. The
" church itself is supposed to be nine hundred
" years old. The chief Kasheesha here was Thoma,
" aged 62 years. He has five colleagues and one
" shumshana, (student.) The Christians here are
" said to be wealthy; but they must conceal their
" wealth. Their chief elder is named Jacob Ter-
" ragon: the latter word is an addition conferred
" by the Rajah on persons of condition. Jacob
" intimated to me, that he was ready to support
" the cause with money.

"Next day we arrived at Mavelycar, where I "received a better welcome than on my first visit "to that place.

"In all these churches which I visited, I found "the same zeal and affection for the religion of "their forefathers. In every church the elders "stepped forth with patriarchal simplicity and "zeal, as the natural guardians of the people. The "women in general were affable and courteous in "their manners, and appeared to be as much in- "terested in the objects of my visit as the men. "The children shewed nothing of the Hindoo "shyness and alarm at a stranger. They used to "mount my palanquin, and sometimes get into it. "The manners indeed of the Nayrs of both sexes "have much of the same independent frankness. "As to the Brahmins, their families live in entire "seclusion, as in a Romish convent; unlike any "thing that is known elsewhere in Hindostan.

"From Mavelycar I went to Aleppe on the sea- "coast; and thence I returned into the interior of "the country as far as Changanacherry, to visit "the Romish churches in that quarter. At Pu- "lingunne is a Syrian academy for the Cassanars "of the Romish Church. It is under excellent "management; and if its objects were well di- "rected, it would become an useful institution. "The Romans were surprised at my condescen- "sion, as they termed it, in visiting them, having "understood that I had visited the Syrian con-

"gregations, and favoured their religion. For it "seems the rumour of my progress to the moun- "tains had already gone far abroad. 'It is true,' "said I, 'I am a schismatic. Colonel Macaulay "and the Governor General, and all the English "are schismatics from the Romish Church.' The "priests were very polite, and would not allow "that the English were either heretics or schis- "matics. 'Indeed we are,' said I, 'as much schis- "matics as the Syrians in the mountains. It will "be expedient for you, therefore, to change the "name for the future, if you have any respect "for the English.' This speech, as I afterwards "heard, was carried before me to the Romish Bi- "shop at Verapoli, near Cochin; for whose use, "indeed, I chiefly intended it."

Dr. Buchanan next directed his course to Cardenad, the residence of Mar Dionysius, the Metropolitan of the Syrian Church.

"On my arrival," he says, "I found that a great "number of his clergy had assembled from dif- "ferent parts of the diocese in expectation of my "coming. The old Bishop is infirm, being now "78 years of age, and received me in an upper "chamber. He saluted me with 'a holy kiss,' "after the apostolic manner. He said he had "learnt all that had passed in my progress "through his churches. His fears from the power

Front View of the Church of Candonad.

From an Original Drawing by F. Buchanan.

Published for the Proprietor F. Buchanan by the Rev. H. Barnes.

"of the Romish Church had now subsided; and "he was satisfied that the English were the friends "of his Church. 'His joy was like that of the "Jews, when Cyrus sent forth his mandate to "rebuild the walls of Jerusalem.'

"Next morning I delivered to him a paper con- "taining some subjects for the consideration of "himself and his clergy."

This related to their disposition to an union with the English Church, to such extent as should seem practicable to both; to the translation of the Scriptures into the Malayalim language, and to the establishment of Christian schools in all the parishes of his diocese. Upon these subjects some very interesting discussions took place, the substance of which will be found in the Christian Researches, pp. 128—134.

"At the close of the conference the Bishop add- "ed, 'I am in a declining state of health, and can- "not expect to live to see these pleasing prospects "realized, which now open to our view. But I "am the father of fifty-five churches in a heathen "land; and I must soon give up my account to "the Bishop of souls. I have been thus explicit "in declaring to you my sentiments before my "clergy, that they may act wisely, and remem- "ber them when I am gone.' He then intro- "duced me to two of the priests, whom he au- "thorized to communicate with me, as occasion

" might require, on the subjects of the present con-
" ference.

" The next morning I visited the church of
" Udiamper, which is only half a mile from Cande-
" nad. This is the church in which the celebrated
" synod was held in 1599, by Menezes, Archbishop
" of Goa. It is a spacious edifice."

From Udiamper Dr. Buchanan proceeded to Cochin.

" On my arrival," he continues, " I slept the first
" night at the house of Mr. V. the old Dutch go-
" vernor. Next morning I went over to an island
" about two miles from Cochin, on which Colonel
" Macaulay has a house. He received me with
" great kindness, and has paid me much attention
" during my stay in Malabar. Colonel M. is a
" man of letters; and had, previously to my com-
" ing, collected various information and many
" manuscripts, Syrian and Syrochaldaic, for my
" inspection. He had also procured a copy of cer-
" tain chapters of the Jewish Scriptures, which he
" understood I wished to see.

" In a few days after my arrival, he accompanied
" me to the Rajah of Cochin's palace, and thence
" to Udiamper and Candenad. The old Bishop
" was much gratified with this second visit, and
" considered it as a proof of our affection for his
" church. Colonel M. intimated to him that he

Front View of the Church of Udiampur.

From an original Drawing by Dr Buchanan.

Published for the Memoirs of Dr Buchanan by the Rev.d H. Pearson.

" perfectly accorded with me in the measures that " had been proposed, and invited the Bishop to " dine with us at Cochin. This invitation his bad " health would not allow him to accept; but he " sent over two of his principal clergy to consult " with me further on the affairs of the Church."

From this place Dr. Buchanan visited Cranganore, the spot on which the Apostle Thomas is said to have first landed in India; Paroor, the church of which place bears the name of St. Thomas, and is said to be the most ancient in Malabar; and Verapoli, the residence of a Romish bishop, and the Pope's apostolic vicar.

" Before my arrival, the Bishop had lent some " books to Colonel M., one of which was ' La " Croze's Christianisme des Indes,' a book marked " in the Bishop's library as ' liber hereticus; pro- " hibitus.' This book he wished to get back, lest " it should fall into my hands. Colonel M. re- " fused to give it, knowing it was his intention to " burn it. I visited the Bishop at Verapoli, and " explained to him that I had not come to notice " *his* church, but to take care of a flock who seemed " to have no church of its own. It seems that he " and all the priests at Verapoli had taken it for " granted that my purpose was to subjugate them " to the Church of England. ' How,' said I, ' could " I possibly think of effecting such a change?' I " shall not soon forget the answer. ' If the English " government should desire it, and threaten to

" withdraw its protection if we did not comply, " what alternative would be left?' I answered that " I was glad to find they were so compliant, but " I had no proposition to make to them on that " subject. Only I should be much obliged to them " to give the Scriptures to the people. If they " were afraid of the inquisition at Goa, I could " promise that not one of them should be burnt.

" The Bishop has opened his library to me, and " shewn me many important records of his church. " He is indeed very cordial in his assistance, if I " may judge from his endeavours to afford me in- " formation.

" You will perhaps think that my mission to " Malabar has terminated very satisfactorily with- " out noticing *manuscripts*. These are certainly " of but secondary consideration with me, though " the learned will probably consider them to be of " primary importance."

Dr. Buchanan then relates his success in obtaining both Syrian and Hebrew manuscripts, and describes the brass tablets, fac-similes of which he procured at Cochin, and on which are engraved the privileges granted several centuries since to the Christians and Jews by the native princes of Malabar. But of all these circumstances a particular account is already before the public[a].

In the course of his tour, Dr. Buchanan made

[a] Christian Researches, pp. 128-143, 232. 234.

Front View of the Church of St. Margatta's.

From an Original Drawing by Dr. Buchanan.

Published for the Memoirs of Dr. Buchanan by Charles Mr. Barrow.

drawings of several of the Syrian churches on the spot; of which, though extremely simple, and with one exception exhibiting only the principal front of each building, it has been thought desirable to obtain engravings, as an accompaniment to this part of his Memoirs. They represent the old church of Paroor, those of Candenad and Udiamper, and that of Alangatta. The three former have been already particularly mentioned. Of the latter it will appear, that Dr. Buchanan merely states his intention of visiting it. It is said to be the largest of the Syrian temples, and a very handsome and noble building[a]. The church of Paroor, as Dr. Buchanan remarked generally of the most ancient Syrian structures, is not unlike some of the old parish churches in England. The other three are more ornamented, and evidently in the style of architecture prevalent in Asia Minor and Syria. The sketches of these venerable buildings can scarcely be contemplated without exciting some tribute of applause to the Christian zeal and energy which prompted Dr. Buchanan to explore the recesses amidst which they had been for ages concealed, and to shed around them that scriptural light which poverty and neglect had well nigh extinguished.

The following miscellaneous extracts from his letter to Mr. Brown, dated Cochin, may next be added.

[a] Asiatic Researches, vol. vii.

"Colonel Macaulay has been fortunate enough "to incline the Travancore court to the belief, that "all the Christian churches are, and necessarily "must be, cognizable, in respect of interior ma- "nagement, and the appointment of Bishops, by "the Christian King, who is now Sovereign of "India. The Bishop of Cochin, lately appointed "from Goa, arrived while I was here. But he "could not enter on the duties of his office until "he was recognized by the British Resident, who "gave him his authority to be presented to the "government of Travancore. The Bishop of Co- "chin presides over most of the churches on the "sea-coast, towards the south.

"As to the Christians in the territories of the "King of Cochin, the Dutch constantly assumed "the entire management of the churches, and even "the collection of the revenues due to the Rajah "from the Christians. This was done to preserve "the people from oppression. It would be desir- "able that a similar right were exercised by the "English government in relation to the Christians "in the territories of the King of Travancore.

"—— I was present the other night at the mar- "riage of the daughter of Nathaniel, the richest "Jew of the place. It was a very splendid solem- "nity. The women were covered with gold and "silver Dacca and Surat muslins, that being the "costume on such occasions from time immemo- "rial.

" The weather on the coast is still dry and plea-
" sant. I have had no cold as yet this year;
" an indisposition which I never escaped in Cal-
" cutta in the months of October and November.
" I expect to leave Malabar in about a fortnight,
" and shall probably be with you in Bengal about
" the end of February. Swartz's catechist is still
" with me. I forget whether I mentioned to you
" that one of Mr. Swartz's brass lamps is destined
" for you. It is called the Halle University lamp.
" It gives a bright and steady light, and a square
" moveable canopy shade preserves the eyes. It
" is worn thin by the midnight lucubrations of the
" old man; for he was a hard student to the last
" year of his life.

" I am now about to visit the interior of this
" country a third time, and shall first proceed to
" Angamalee, formerly an archbishopric of the Sy-
" rian Christians. I have written to you thus par-
" ticularly of my tour through Malabar, in order,
" that if I should be long delayed in my return,
" you may know what has been done. I have suc-
" ceeded certainly in the general objects of my en-
" quiry beyond my most sanguine expectations.

" Mr. H. at Angengo has heard of an ancient
" history of Malabar in the Malayalim language,
" which his linguist has promised to procure. The
" Rajah's dewan tells me, that it is referred to in
" public acts. Mr. H. says, there are in the epi-
" scopal library at Verapoli some volumes on Shan-

" scrit literature from the Propaganda, which, if " possible, I shall procure for Mr. Colebrooke's " inspection. I wish Mr. C. himself were here. " The Brahmins still aver, that Malabar is the " cradle of Shanscrit science; and Colonel Ma- " caulay has adopted that opinion fully. It pos- " sibly existed here at as early a period as in the " north, but not with the same advantages of im- " provement."

The date of Dr. Buchanan's next letter is December 14th, from Angamalee in Malabar. Though the name of this place occurs in the extracts published by himself from his Journal[a], the following account of it will be found to be fuller and more interesting.

" Angamalee was formerly the seat of the Arch- " bishop of the Syrian churches in the mountains " of Malabar. In the town of Angamalee there " are three churches within a quarter of a mile " from each other, in all of which service is still " performed. The cathedral church is the largest, " and contains the tombs of bishops and arch- " bishops for many centuries. As I approached " the town of Angamalee in the evening, I heard " the ' sullen roar' of the great bell reverberating " through the mountains. When the Romish " Archbishop Menezes visited this place in 1599, " the Christians strewed the way up the hill with

[a] Christian Researches, p. 138.

"flowers as he advanced. And yet he came to "burn the ancient libraries and archives of Anga- "malee. As the flame ascended, the old priests "wept; but they were obliged to hide their tears, "dreading the inquisition at Goa. The Arch- "bishop presented himself next day to the multi- "tude, arrayed in his pontificals, resplendent with "gold and precious stones. To this day they have "a lively tradition of the splendour of his robes "blazing in the sun, and forming a striking con- "trast with the plain white garments of their own "primitive church. When Tippoo waged war "with the King of Travancore in 1791, he sent "detachments in every direction to destroy the "Christian churches, and particularly the ancient "edifices at Angamalee. Two thousand men pe- "netrated into the mountains, and were directed "to the place by the sound of its bells. They "sprung a mine under the altar walls of each "church, and the inhabitants who had fled to the "higher mountains witnessed the explosion. But "the walls of the grand front being five feet and a "half thick (I measured them yesterday), they "did not attempt to demolish them for want of "powder. In the mean time Tippoo, hearing that "Lord Cornwallis had invaded Mysore, suddenly "recalled his church-destroying detachments. "Next year Tippoo was obliged to sign any terms "that were offered him; but Lord Cornwallis "forgot to desire him to rebuild the Christian

" churches. The inhabitants, however, have ren-
" dered them fit for public worship; and have pro-
" ceeded some way in restoring the cathedral to its
" former state. The Archbishop's residence and
" all the other public buildings are destroyed.
" The priests led me over the ruins, and shewed
" me the vestiges of their ancient grandeur, asking
" me if I thought their Zion would ever be rebuilt.
" Angamalee is built on a hill. I told them, that
" their second temple would perhaps have more
" glory than their first.

" Two of the churches here are Roman, the third
" Syrian. But the two former would gladly return
" to their mother church.

" Colonel Macaulay accompanied me half way
" in my present excursion. I find the Syrian
" churches to the north much more splendid than
" those to the south. The books also are more
" numerous. I am now going to visit Alangatta
" and Edapalli, where formerly there was a Sy-
" rian monastery.

The preceding account of Dr. Buchanan's first visit to the coast of Malabar can scarcely be better closed than by the following letter to Mr. Henry Thornton, which comprises a brief but animated sketch of the whole; and which, notwithstanding the repetition of a few particulars which will be familiar to some readers, will not, it is presumed, prove uninteresting to any.

" Cochin, 24th December, 1806.

"Dear Sir,

" In August or September last I addressed a letter to you from the Pagoda of Seringham, near Tritchinopoli. Since that period I have visited Ceylon, and many places in Southern Coromandel, and in the province of Malabar. I passed a week at the palace of the Rajah of Travancore, who aids me very liberally in all my pursuits. The Brahmins and present minister had taught the young man (he is only twenty-five) to oppress the Christians. But he promises milder treatment in future. This favourable change is produced by the exertions of Colonel Macaulay, the Resident, who I am happy to say is much alive to the interests of religion.

" From the sea-coast I proceeded into the interior of the country, to visit the ancient Syrian Christians who inhabit the hills at the bottom of the great mountains of Malayala. The weather was cool and pleasant. The country is picturesque and highly cultivated, diversified with hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The Christians received me courteously, seeing I travelled in some state, escorted by the Rajah's servants. But when they found my object was to look into their books and religion, they surveyed me with doubtful countenance, not well understanding how an

" Englishman could have any interest in the Chris-
" tian religion. And the contrary was only proved
" to them by long and serious discussion, and by
" the evidence of facts which for the first time came
" to their knowledge. But when their doubts had
" been dispelled, they sent deputies with me, who
" introduced me to all the other churches. No
" European, or even Romish priest, had ever, as
" they told me, visited that remote region. There
" are no Romish churches in its vicinity, and the
" Rajah gives no permission to Europeans to travel
" into the interior of his country.

" The Syrian is still their sacred language, and
" some of the laymen understand it; but the Ma-
" layalim is the vulgar tongue. I proposed to send
" a Malayalim translation of the Bible to each of
" the churches; and they assured me, that every
" man who could write would be glad to make a
" copy for his own family. They also agreed to
" establish schools in each parish for Christian in-
" struction, which are to be under the direction of
" the four chief elders of each parish, and in which
" the Bible in the vulgar tongue is to be a princi-
" pal class book.

" Their doctrines are not in essentials at vari-
" ance with those of the Church of England. They
" desire an union, or at least such a connection as
" may be practicable or desirable for the better
" advancement of the interests of Christianity in
" India.

"As to manuscripts, I have succeeded far beyond "my most sanguine expectations.

"It had been supposed that the Roman Catho- "lics had destroyed in 1599 all the Syrian books. "But it appears that they did not destroy one "copy of the *Bible;* and I have now in my pos- "session some MSS. of the Scriptures of a high "antiquity. The collation of these with our west- "ern copies is very interesting. There are some "other MSS. which were not condemned by the "Synod of Menezes. I have also found some old "Hebrew MSS. biblical and historical.

"It is sufficiently established by the concur- "rence of oral tradition with written records, that "the Jews were on this coast before the Christian "era.

"I propose to send home some Syrian youth to "England for education and ordination, if practi- "cable. And I take with me to Bengal a Malay- "alim, a Syrian, and a Jewish servant. They will, "however, be but nominal servants. I should have "engaged them as moonshees; but I see there is "no college now in Bengal.

"The Roman Catholics here were at first very "jealous of my attention to the Syrians. The Ro- "mish Bishop, however, who is a *bon vivant,* per- "ceiving that my chief object was to diffuse the "Scriptures among the people, began to think "that it might be politic in him to circulate them "among his people too, and to please the English

" rather than the inquisition. Colonel Macaulay " thinks the Bishop will adopt the measure the " moment we seriously propose it. He lives in " some state, and fires a salute of eleven guns on " occasion.

" Cochin is rich in Hebrew literature, and I am " purchasing what is to be sold.

" The Rajah of Cochin has followed the example " of the Rajahs of Travancore, of Tanjore, and the " Ranny of Ramnad, and Ramisseram, in giving " me catalogues of the Shanscrit books in the " temples. I hope the Coorga Rajah will do the " same.

" This opening of the Pagodas is a new scene in " India. Mr. Swartz was the remote instrument. " He opened the Rajah of Tanjore's heart; and " the Rajah of Tanjore opened the Pagodas, those " chambers of imagery, the emblem of the heart.

" The Rajah of Tanjore wishes me to visit him " again. If practicable, I shall open a correspond- " ence with him.

" I propose to leave this coast in a fortnight, and " proceed to Bombay, from whence I shall proba- " bly go across to Benares, and thence down to " Calcutta by the Ganges.

" Having arrived at the extreme boundary of my " tour, and accomplished its object, I thought it " would be acceptable to you to have some short " notices of it. Be pleased to tell Mr. Newton " that I am well. I wrote him a long letter from

"Tanjore. It is with pleasure I see that, amidst "the agitations of the world, he is tranquil, and at "peace, and nearly arrived at the haven where he "would be. Mar Dionysius, the Bishop of the "Syrians in the mountains, has somewhat of Mr. "Newton's manner and appearance; only that the "Bishop has a venerable long beard, which reaches "below his girdle, and through which you may see "a large gold cross beaming at intervals. He is "now seventy-eight years of age, amiable in his "temper, and devout according to his know-"ledge.

"I read at this place, in Hayley's third volume, "Cowper's correspondence with Mr. Newton, and "was pleased to see the name of the good man "honoured.

"I remain,

"Dear Sir,

"Very sincerely yours,

"C. BUCHANAN."

In his next letter to Mr. Brown, Dr. Buchanan announced his intention of shortly returning to Bengal, together with a farther plan which he was projecting respecting a visit to the Christian churches in Chaldea and Syria.

"Cochin, 23d January, 1807.

"I am happy to hear that the first Gospel in "Chinese and Shanscrit is ready.

"I should have left Cochin before now, but some "splendid events have taken place. The Syrian "Church finding I was their friend indeed, opened "new sources of antiquity. I visited them once "more; and the Bishop presented to me an an- "cient copy of the Old and New Testament in "Syriac, on thick vellum, reputed to be as old as "the Alexandrine. On the other hand, the Jews "were softened by gold, and a singular discovery "was made."

This referred to some valuable Hebrew manuscripts, of which Dr. Buchanan gave a full account in his Christian Researches, and which will be again noticed hereafter. The letter thus proceeds.

"I despatched on the 3d instant three chests "of books and MSS. to my own address, and to "your care. Be pleased to open them, and air "the contents. I shall carry round with me three "chests more. My hands are so fully occupied "here, that I cannot proceed farther up the coast "at this time; Besides I see you are desirous that "I should return. I therefore purpose to take my "passage in a large Danish vessel, now here and "ready to sail. I have promised to visit the Sy- "rians and the Jews once more before I leave the "country, if practicable. The information I have "received from the Syrian Christians strongly in- "clines me to visit their fellow-churches in Chal- "dea and Syria. The ancient patriarchate of An-

" tioch is just expiring, unless supported by the " English Church. As it will be more convenient " for a sea-sick traveller to go by land, I had al- " ways proposed to myself that route. And this " new inducement will probably lead me to adopt " it, about the conclusion of the present year, or " whenever the monsoon will carry a ship rapidly " into the Persian Gulph. These things I have " thought of, not thinking that I can do much " more in India; but I leave them to the issue " which God in his allwise counsel shall be pleased " to give. I have certainly no pleasure in the " thought of returning to England, or of staying " in India. The world (as the world) is equally " distasteful to me every where. If I knew where " it was the will of God I should pass my days, I " should there lie down contented; and endeavour " to do some good in a quiet and humble way.

" In one of the chests you will find some shawls. " Let J. and H. choose one each; and each of the " boys may choose a Hebrew book."

Dr. Buchanan's last letter to his friend, previously to his embarking for Calcutta, contained the important information of his having actually made arrangements for the translation of the Scriptures into the native language of Malabar. His success therefore, as to the great objects of his journey, had been complete.

"Cochin, 29th January, 1807.

"I received your letter of the 31st ultimo, and "am glad to hear that you have ended the year so "well and so happily.

"I embark to-morrow in the Danish ship, "Danesberg, for Calcutta; and shall touch "at Columbo. I hope to be with you early in "March. I send a chest of books and MSS. "to England by the Bombay ships, which touch "here.

"I am now about to encounter sea-sickness for "a while. If I call at Mr. T's, in Columbo, it will "be some relief, for I have much to do there. It "is understood by all ranks here that I shall call "on them six months hence on my way to the "Persian Gulph. I have expended a large sum "here. Mr. F. told me he had orders from his "government (Madras) to supply me with any "money I might want. But I did not avail my-"self of this kindness.

"My servant, who came from Calcutta, is still "with me. He was formerly a ship-cook; and "will be useful now by sea, as he has long been by "land. Mr. Swartz's catechist, and other attend-"ants, wait here to see me on board; as do vari-"ous Syrian, Romish, and Jewish priests. I am "glad to get out of the throng.

"I hope I have come to this place for good, "and not for evil. The goodness is God's, and

"the evil is my own. It is wonderful that I "should have travelled so far in safety; and that, "after the strange events that have occurred, I "now leave the coast in peace. If I should never "see you, my testimony is gone forth to the "world, and others must carry on what is now "begun.

"The Tamul copy of the Scriptures (complete) "is only arrived to-day from the Carnatic; I pro- "ceed with it to-morrow to the Syrian Bishop, "who is now engaged with three learned Syrian "and Malayalim scholars in the translation into "the language of Malabar. The Bishop longed "to see the Tamul, he being a good Malayalim "scholar himself.

"I leave the three translators at monthly wages; "and Colonel Macaulay superintends when I am "gone.

"The Romish Bishop has consented to the cir- "culation of the Scriptures throughout his dio- "cese; so that there will be upwards of 200,000 "persons who are ready to receive the Malayalim "Bible."

Dr. Buchanan did not leave Cochin quite so soon as he had anticipated in the preceding letter; but on the 6th of February he embarked on board the Danesberg, after having despatched the following letter to his valuable friend and coadjutor, Colonel Macaulay.

"My dear Sir,

"I have directed Messrs. Harrington and Co. "at Madras to honour all drafts of yours for any "sums you shall have the goodness to lay out on "my account. I leave to you to settle the sum "for the Verapoli Cassanar.

"Mr. Swartz's catechist stays a month at Can- "denad, to shew them the best plan of proceeding "in the translation. If any obstacle to their pro- "gress should occur from the Tamburan, or Mar "Thoma's fear, I shall be obliged to you to "transfer the translation establishment to Tan- "jore, whither the chief man has no objection to "go. If a Verapoli Cassanar, of Syrian and Ma- "layalim learning, could be prevailed on to go "to Tanjore also, the establishment would be "complete.

"I cannot leave you without expressing any "sense of the peculiar obligations I am under for "your uniform assistance in every subject which "has engaged my attention on this coast. With- "out your direct countenance, I certainly could "have done little or nothing. Something benefi- "cial to the country will, I trust, result from what "has been done; though the circumstance of your "leaving it presents but a doubtful aspect.

"Believe me to be,

"My dear Sir,

"Very sincerely yours,

"C. BUCHANAN."

CHAP. VI.

DR. BUCHANAN arrived safely at Calcutta, after a voyage of five weeks, on the 15th of March. On his return he found that the college of Fort William, which had flourished nearly seven years, during which period it had been productive of the most important benefits both to the service of the East India Company and to oriental learning and religion, had been reduced within very narrow limits on the first of January. The offices of Provost and Vice-Provost were abolished, and the Professorships restricted to three; viz. the Hindostanee, Bengalee, and Perso-Arabic; it being intended that the students should only be attached to it, on an average, for a single year.

The public letter of the Court of Directors which conveyed this order was dated in May, and reached Calcutta in December 1806. On its arrival, Mr. Brown, deeply impressed with the importance of the moral discipline which had hitherto been exercised in the college of Fort William, and which was now superseded, felt it to be his duty to submit his sentiments upon the subject to the Governor General, and accompanied his representations with the offer of continuing to superintend the institution, and, if that were deemed necessary, to officiate without salary.

In making this communication to Sir George Barlow, Mr. Brown referred to his highly esteemed colleague, Dr. Buchanan, as follows.

"I particularly regret that there should be a "necessity for any material change during the ab- "sence of the Vice-Provost, without his concur- "rence or knowledge, from consideration of his "having throughout so eminently devoted his su- "perior talents, with the utmost zeal, and by "every exertion for the benefit of the public ser- "vice, in the success of the college. In his ab- "sence, I take it upon me to communicate faith- "fully my thoughts, and to submit them with re- "spect and deference to the consideration of the "honourable the Governor General[a]."

Sir George Barlow, on receiving the representation and offer of Mr. Brown just referred to, expressed himself deeply struck and gratified by his philanthropy and disinterestedness, and assured him that "he should consider of his proposal." No farther notice of it, however, appears to have been taken; but the new modification of the college immediately took place, and the offices of Provost and Vice-Provost were accordingly abolished.

The labours, the influence, and the income of Dr. Buchanan were in consequence of this arrangement materially diminished. The reduction

[a] Memorial Sketches of the Rev. D. Brown, p. 313.

of the former was not only grateful to his taste and inclination, but necessary to his health; while that of the latter affected him only as it tended to abridge his means and opportunities of usefulness. The subject occurs but once in his various correspondence with his friends, and is then stated merely as a matter of information, in which he did not seem to be particularly interested.

His grand object was the promotion of Christianity in India. This he had kept steadily in view during the period of his Vice-Provostship; for this, as we have already seen[a], he made some provision when anticipating its abolition; and it was in pursuance of the same important object that he undertook the extensive journey through which we have lately accompanied him.

During his voyage, or immediately after his return to Calcutta, Dr. Buchanan had drawn up a paper, under the title of "Literary Intelligence," containing a sketch of his proceedings on the coast of Malabar, which he was desirous of publishing both at Madras and Calcutta, for the information of those who were interested in the promotion of Christian knowledge in India. To the great surprise, however, of Dr. Buchanan, and of many of the most learned and respectable persons at both Presidencies, it was not thought expedient to permit such a publication to be inserted in the go-

[a] See vol. i. p. 384.

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vernment gazette. It was, in consequence, printed and circulated in a different form; and, without producing any of the ill effects which some had anticipated, it conveyed intelligence which was as gratifying to the friends of learning and religion in India, as the same information afterwards proved to persons of a similar character in England[a]. It is to this circumstance that Dr. Buchanan refers in his subsequent correspondence with Colonel Macaulay; which will afford a connected view of his proceedings after his return to Calcutta. The following is an extract from one of his first letters to that gentleman.

"Calcutta, 4th April, 1807.

"The alarm of this government, *quoad* εὐαγγέ-
"λιον, is subsiding. Your government also seems
"well again. At least so writes the Rev. Mr.
"Thompson, to whom Lord William declared,
"'that the promotion of Christianity is on his
"heart, and that he wishes for more missiona-
"ries.'

"This Society anxiously anticipates the confirm-
"ation of the report, that Lord Wellesley has

[a] The "Literary Intelligence" appears, however, to have been admitted into the Bombay gazette, by which means it reached Europe. It was afterwards published in England by the late Bishop Porteus. See Dr. Buchanan's Apology for promoting Christianity in India, p. 87; and Owen's History of the British and Foreign Bible Society, vol. i. p. 320.

" been appointed a Secretary of State. I believe " it would be as agreeable to them, as to hear that " Buonaparte had *lost a leg;* which is also re- " ported.

" Major Wilks's letter has been read here with " much interest. I think you are doing more in " the Deccan, than we in Hindostan.

" I send you a letter from the Bishop of " Llandaff, which has made some noise here. " Had the Literary Intelligence not been sup- " pressed, the Bishop's letter would not have been " published."

The letter thus referred to was afterwards inserted by Dr. Buchanan at the close of his Christian Researches. The extracts from it which follow, while they are honourable to the Christian zeal of the late learned and eloquent prelate whose name it bears, will not here be deemed irrelevant.

" Calgarth Park, Kendal, 14th May, 1806.

" Some weeks ago I received your Memoir of " the expediency of an Ecclesiastical Establish- " ment for British India; for which obliging at- " tention I now return you my best thanks. I " hesitated for some time whether I ought to in- " terrupt your speculations with my acknowledg- " ments for so valuable a present; but on being " informed of the noble premium, by which you " purpose to exercise the talents of Graduates in

" the University of Cambridge, I determined to " express to you my admiration of your disinter- " estedness and zeal in the cause of Christianity.

" Twenty years and more have now elapsed " since, in a sermon before the House of Lords, I " hinted to the then government, the propriety of " paying regard to the propagation of Christianity " in India; and I have since, as fit occasions of- " fered, privately, but unsuccessfully, pressed the " matter on the consideration of those in power. " If my voice or opinion can, in future, be of any " weight with the King's ministers, I shall be most " ready to exert myself, in forwarding any prudent " measure for promoting a liberal ecclesiastical " establishment in British India: it is not without " consideration that I say a liberal establishment, " because I heartily wish that every Christian " should be at liberty to worship God according " to his conscience, and be assisted therein by a " teacher, at the public expense, of his own per- " suasion.

" The subjects you have proposed for the work " which shall obtain your prize, are all of them ju- " diciously chosen, and, if properly treated, (as my " love for my Alma Mater persuades me they will " be,) may probably turn the thoughts of the le- " gislature towards the measure you recommend.

" God in his providence hath so ordered things, " that America, which three hundred years ago " was peopled by none but Pagans, has now many

" millions of Christians in it; and will not, pro-
" bably, three hundred years hence, have a single
" Pagan in it, but be occupied by more Christians,
" and more enlightened Christians, than now exist
" in Europe.

" Africa is not now worse fitted for the recep-
" tion of Christianity than America was, when it
" was first visited by Europeans; and Asia is
" much better fitted for it, inasmuch as Asia en-
" joys a considerable degree of civilization; and
" some degree of it is necessary to the successful
" introduction of Christianity. The commerce
" and colonization of Christian states have civi-
" lized America; and they will, in process of time,
" civilize and christianize the whole earth. Whe-
" ther it be a Christian duty to attempt, by le-
" nient methods, to propagate the Christian reli-
" gion among Pagans and Mahomedans, can be
" doubted, I think, by few; but whether any at-
" tempt will be attended with much success till
" Christianity is purified from its corruptions, and
" the lives of Christians are rendered correspond-
" ent to their Christian profession, may be doubted
" by many: but there certainly never was a more
" promising opportunity of trying the experiment
" of subverting Paganism in India, than that which
" has for some years been offered to the govern-
" ment of Great Britain.

" Your publication has given us in England a
" great insight into the state of Christianity in

" India, as well as into the general state of learn-
" ing amongst you, and it has excited in me the
" warmest wishes for the prosperity of the college
" of Fort William. It is an institution which
" would have done honour to the wisdom of Solon
" or Lycurgus. I have no knowledge personally
" of the Marquis Wellesley; but I shall think of
" him and of his coadjutors in this undertaking
" with the highest respect and admiration, as long
" as I live.

" I cannot enter into any particulars relative to
" an ecclesiastical establishment in India; nor
" would it, perhaps, be proper to press govern-
" ment to take the matter into their consideration,
" till this country is freed from the danger which
" threatens it: but I have that opinion of his
" Majesty's ministers, that they will, not only
" from policy, but from a serious sense of religious
" duty, be disposed to treat the subject, whenever
" it comes before them, with great judgment and
" liberality. May God direct their counsels!"

A few days after the date of his former letter, Dr. Buchanan wrote to Colonel Macaulay as follows.

" Calcutta, 13th April, 1807.

" My dear Sir,

" I have been favoured with both your letters,
" with their enclosures, and return you many
" thanks for your kind attention. Your first con-

" tained the Hebrew MS. I am perfectly satis-
" fied with Levi's explanation of the cause of its
" detention. But I am not equally satisfied with
" his candour *quoad* the opprobrious omission of
" the word כל in the last verse of the 27th of
" Deuteronomy. It is true, as you observe, that
" there is one כל in that verse, 'all the people;' but
" there ought to be another, viz. 'all the words;'
" which the modern Jewish copies have not. But
" it is in the Samaritan copies, and also in the
" Syriac copy I brought from Travancore. I one
" day read the verse to Levi in a Jew's house in
" Mattinceri, and pointed out the omission. He
" ought, therefore, to have been candid enough to
" have recollected that. But poor Levi's ideas are
" always in a whirl.

" Your second letter, which I had the pleasure
" of receiving yesterday, contained Major Wilks's
" very interesting letter, and that of your writer,
" not less important. But what relates to yourself
" ought first to have my attention. I am much
" concerned to hear that your health is declining,
" and that you must leave India so soon.

" In November next I propose to sail for Co-
" chin and Bombay; and thence to the Persian
" Gulph. My purpose is made known to go-
" vernment, and also the objects of a route over-
" land.

" Since I shall be myself at Cochin in Novem-
" ber or December, it will not be necessary for

" you to make any arrangement at this time for " sending home the Syrian youths. I shall then " be better able to judge of the prudence and im- " portance of the measure.

" I could have wished to have a Syrian moon- " shee with me here for a few months before I " go; but if it be not perfectly convenient to ship " him off in time, you need not think further " of it.

" I am happy to hear that the Malayalim trans- " lation proceeds with such spirit. Mr. Kolhoff " writes to me, that he is very ready to undertake " the superintendance of that work, if untoward " circumstances should impede its progress in Tra- " vancore.

" The reason why I did not communicate to " you the 'Literary Intelligence,' was, that you " might be exonerated from the consequences of " the publication of that paper, should there be " any unpleasant result in a political way. The " Madras government deemed it to be so dan- " gerous, that they refused to publish it. The go- " vernment here (*par nobile*) refused also. This " suppression of what almost all sensible men ac- " counted to be merely 'literary intelligence,' has " given great offence to the men of letters in the " settlement. The consequence has been, that it " is printed in the form of a pamphlet in large " 4to, and in large type, with *Bulmer's blaze*, and " there is added something yet more offensive, viz.

" the Oxford and Cambridge notifications of the
" five hundred pound prizes, (which were also sup-
" pressed here;) and what is more offensive than
" the last, a copy of the second Latin letter ad-
" dressed to me by the University of Cambridge,
" on the subject of diffusing a knowledge of re-
" vealed religion amongst the nations of Asia.
" This pamphlet of twenty-eight pages will be ex-
" posed for sale next week.

" —— and I, are on terms of high civility;
" but he is no friend to my evangelical pur-
" poses, and he does not like my (and your) steady
" adherence to the principles of Lord W.'s ad-
" ministration. But I wish to be at peace with
" all men; and I ever desire to conciliate my ene-
" mies. I mean enemies made by my evangelizing
" plans, for I have no other; and perhaps these
" are few in number.

" The Christian tablets, Syrian Bible, and He-
" brew roll, are here objects of great curiosity.
" Mr. Carey beheld them with veneration. The
" public mind is strongly attracted towards Ma-
" layala; and the wall between Hinduism and
" Christianity seems to be tottering. You have
" applied the battering-ram to that wall with good
" effect in Travancore; and I sincerely wish that
" you could stay to give it a few more shocks.
" But you will be useful at home. I go home
" also; but only perhaps for a season. At least in
" the pamphlet now printed it is mentioned that I

" am going home overland, ' for the purpose of " visiting the ancient Christian churches in Meso- " potamia and Syria, and that I shall return to " India in a short time.' Some were ready to *wish* " *me a good journey;* but they did not expect this " last clause, of *returning*. It has, however, given " great satisfaction, I understand, to almost all the " settlement. For you must know that ——'s per- " secution (as it has been called) of a good work, " has procured it much success and many friends. " —— is faithful. —— dubious of what is right. " Sir H. Russel, Sir J. Royds, and Sir W. Bur- " roughs, are all friendly. So is Mr. Harington. " The Malayala battering-ram is said to have given " C. a violent and unexpected shock, which is " likely to crumble his wall of hostility into " the ruins of indifference. For so our Persians " speak.

" I have had a letter from the Bishop of London, " dated 1st September last; in which he says, " that ' it was too late last session to bring forward " the proposition of an Ecclesiastical Establishment " for British India; but that the Archbishop of " Canterbury intends to move his Majesty's mi- " nisters on the subject next session.'

" His Lordship also says, that money will pro- " bably be sent out to support the great work of " translating the Scriptures into the oriental lan- " guages. Lord Barham writes to the same effect " on both subjects.

"I have placed the young Malayalim moonshee "from Paroor, in the missionary school at Seram- "pore, where he is very happy and in good health. "I should be glad that your writer would commu- "nicate this to his mother. My Hebrew moon- "shee is well also.

"Lord Minto's arrival is anxiously looked for "by this settlement. I shall write to you again "shortly, and remain,

"With much esteem,

"Yours sincerely,

"C. BUCHANAN."

The plan of a journey overland to Europe, mentioned in the preceding and in some subsequent letters, was proposed and long cherished by Dr. Buchanan, not merely as obviating his well-founded objection to a sea voyage, but as calculated to promote his benevolent researches into the state of the ancient and declining Christian churches in the East. It will, however, be seen, that, after many enquiries, he was at length reluctantly compelled, by political and military obstacles, to abandon this interesting expedition.

It may seem extraordinary, that of the addresses to Dr. Buchanan from the senate of the University of Cambridge, no more distinct or complete information should be contained in these Memoirs than the reference to the second of them in the foregoing

letter. They probably expressed the se ch that learned body entertained of Dr. Bu an's meritorious exertions in promoting the interests of learning and religion in the East, and of his munificent encouragement of those important objects by the series of prizes offered to the members of the University. No traces, however, of the letters in question have been discovered amongst his papers; nor is it known that any copy of the pamphlet in which the second was printed in India has reached this country. It is therefore only to be regretted that no farther account can be given of documents which were, doubtless, highly valued by Dr. Buchanan, and equally honourable to him and to the distinguished body from which they proceeded *.

Of the several objects of Dr. Buchanan's late tour it was stated to be one, to discover fit instruments for the promotion of learning, and for the dissemination of the Scriptures in India. It may now be observed, that it was in the course of his journey that he first thought of a plan which might effectually accomplish that object. The reader will probably recollect the meditation of Dr. Buchanan on the banks of the Chilka Lake; where, on the morning of the Sabbath, while reflecting on the painful scene which he had just

* The Vice-Chancellor of the University, upon an application being made to him for copies of these letters, declined granting them.

with the lofty tower of Juggernaut still in [illegible] view, he conceived the design of some Christian Institution, which might gradually counteract, and at length extinguish, the idolatry of the eastern world. The historian of the Decline and Fall of the Roman Empire informs us, that he first conceived the thought of his elaborate and eloquent work amidst the ruins of the Capitol. It was an association of a more sublime and sacred nature which suggested to Dr. Buchanan the design of the Institution, the general plan of which he then briefly described. Soon after his return to Calcutta, he employed himself in digesting and arranging its form and constitution; and on the 28th of May he thus adverts to the subject at the close of the following letter to Colonel Macaulay.

"My dear Sir,

"I had the pleasure to receive your letter of the "1st inst. two days ago, accompanying the Dutch "translation.

"I am happy to hear that you have two Hebrew "books for me. If any thing interesting in He-"brew or Syriac, printed or in manuscript, should "offer while you remain on the coast, I shall be "obliged to you to secure it for me.

"I presented the Bishop's[a] demand on Baretto's "house, and enclose the answer. My compliments "to the Bishop. I shall take care of his affairs,

[a] Of Verapoli.

" and send him *cauliflowers* when the season ar-
" rives.

" Dr. Leyden proceeds by sea to Madras to-
" morrow. He is in better health. He has been
" looking at a variety of my MSS. for some weeks
" past, but with little success. He can make
" nothing of the Christian plates; but means to
" renew his attack on the Malayalim part of them
" when he arrives at Madras. He thinks the old
" Syriac Bible on vellum is as early as the fifth or
" sixth century. But that is certainly too high a
" period.

" The Indus sails as a packet for England in a
" few days. I have said in a letter, that you are
" meditating your return this season. By the In-
" dus I send home a small work for publication;
" not in relation to Malabar, but to Juggernaut;
" nor to him directly, but to a Literary Institu-
" tion, whose object shall be to promote Christian
" knowledge in Asia by means of books; which
" Institution shall be exclusively literary, and shall
" have no connection with any mission society.
" The Institution already exists, and is in exten-
" sive operation. I shall copy the heads of the
" sections on the opposite page. Nothing yet from
" England!

" I remain,
" My dear Sir,
" Very sincerely yours,
" C. BUCHANAN."

Instead of inserting the short sketch to which Dr. Buchanan refers, it will be more satisfactory to give a fuller abstract of a work, which, though printed, it was afterwards deemed not expedient to publish. The title was as follows. "The Chris-" tian Institution in the East: or the College for " translating the Holy Scriptures into the Oriental " Tongues."

The origin and objects of the Institution were described nearly in the terms of the preceding letter. It was dedicated to all good men, to be an instrument in their hands of extending the knowledge of revealed religion by the translation of the holy Scriptures, and was placed under the immediate patronage of the Archbishop of Canterbury, as President of the Society for the Propagation of the Gospel in Foreign Parts, and of the Society for promoting Christian Knowledge. One of its subordinate objects was to print small tracts on certain branches of art and science, fitted for popular use and improvement.

The various instruments of the institution were next enumerated; comprising the venerable Bishop of the Syrian Church in Malayala; the British and Danish missionaries throughout India; Judah Misrahi, a learned Jew of Cochin, engaged by Dr. Buchanan as a translator of the New Testament into Hebrew; Professor Lassar for the Chinese language; and the late Rev. Henry Martyn, with two learned coadjutors, natives of the East, for the Persian, Ara-

bic, and Hindostanee languages. With the exception of Mr. Martyn, who arrived at Calcutta during the absence of Dr. Buchanan, he stated that he had visited all the before-named persons at their respective residences, and had informed himself as to their abilities and principles.

It was not intended to form an expensive establishment; but that a professor should be stationed as a literary agent of the college in each of the principal provinces of the East, to study a particular language, to collect information, to correspond with the Society at home, to compose and to print books, and to instruct the natives in printing. The literary agents were in general to be paid for *work done;* that is, for translations or for printing, previously agreed for, and faithfully executed. Care was also to be taken, that, in cases where translations of the Scriptures should be entrusted to the members of any particular sect, their exclusive tenets should not find admission into the work.

Dr. Buchanan proposed, that the name of the Institution should not be derived from any church or sect in Europe, but from the religion itself, the knowledge of which it was intended to diffuse; and that the instruments which it would recognize in promoting this great design should be of all nations.

He next observed, that in order to secure its resources from failure, and that there might always be a copious supply of fit persons for the work, it

was expedient, that the Institution should possess an organized body in England, and that its establishment should be sufficiently respectable to attach to it men of rank and learning. The college of the Propaganda at Rome owed its efficiency and perpetuity chiefly to its liberal establishment.

Dr. Buchanan grounded the necessity and importance of this Christian Institution upon a view of the present state of the Brahminical superstition at the chief temples of the Hindoos, and particularly at Juggernaut; and in order to convey to his readers in England some idea of the spirit and effects of the religion of Brahma, he added some extracts from the journal of his visit to that place.

Provision was made for the transmission of copies of every work published by the Institution in India to certain libraries in Great Britain; and it was stated, that thirty-one volumes had accordingly been forwarded by the packet which conveyed the work in question. It was added, that Dr. Buchanan would for the present continue to superintend the affairs of the Institution.

Such is the outline of the college for oriental translation conceived by Dr. Buchanan. His intention, in short, was to establish a British Propaganda, which, in proportion to the extent of its objects, should be superior to that at Rome, the fame of which still survives in Asia. Objections would probably have occurred to different persons with respect to some of the provisions of this Institu-

tion; and it was obviously never considered by its author as incapable of alteration and improvement. Its design and general plan were undoubtedly excellent, and would, probably, have been received with much approbation.

Upon its original formation[a], Dr. Buchanan proposed to the Baptist missionaries at Serampore, as extensively engaged in translating the Scriptures, that they should accordingly associate, merely in that character, with other fellow-labourers in different parts of India; that the missionary pursuits, properly so called, and the individual establishments of each society, should remain peculiar and private, as before; but that the translators of the Scriptures should act in concert, and maintain an amicable correspondence with each other, under the general direction of the superintendent, who would be responsible for the views and proceedings of the Institution at large. The intention of this proposal was clearly not to supersede the meritorious labours of the Baptist missionaries; but to render them more effective, by incorporating them in one great and comprehensive plan for the same important object, and by rescuing their operations from the appearance of any thing private or sectarian, and investing the united labours of the learned translators throughout India with a more public and national character.

It may, readily be imagined, that the So-

[a] See his Apology for promoting Christianity in India, p. 70.

ciety at Serampore might feel some hesitation and even reluctance in acceding to this proposition, after the publicity which Dr. Buchanan had given to their extensive plan of oriental translation; and it was, perhaps, expecting too much, that they should voluntarily abandon the "vantage ground" which they were thus occupying. However this may be, the Baptist missionaries declined the proposal; and the name of "the Christian Institu-" tion" was in consequence but partially assumed. The other branches of which it was intended to be composed, including, besides those already named, one of the most distinguished oriental scholars of the present age, the late learned and lamented Dr. Leyden, who undertook the translation of the Scriptures into the several dialects of the Malayan Archipelago, were generally associated after Dr. Buchanan's departure from India, under the superintendence of the late Rev. Mr. Brown.

The "Christian Institution" was, however, carried but very imperfectly into execution. On the arrival of the manuscript in England, though it was printed in pursuance of Dr. Buchanan's instructions, some of his friends, to whom the work was communicated, conceived that its publication was inexpedient, and might even produce consequences injurious to the general cause of Christianity in India. Under these impressions, they took upon themselves to suppress the publication of the work, more especially as Dr. Buchanan had

announced his intention of returning to this country in the course of the following year. Their determination was, doubtless, guided by a sincere desire to promote the great object of his labours; and it will be seen that he acquiesced in their judgment.

With respect to the main design of the Christian Institution, as a college of acknowledged responsibility, embracing the associated learning and piety of the East for the grand purpose of sacred translation, and possessing commanding patronage, effective support, and enlarged superintendance and control, the failure of its establishment can scarcely be considered but as a subject of regret. The munificent donations of the British and Foreign Bible Society to its corresponding Committee in Bengal, combined with the exertions of its eastern auxiliary branches, and those of other societies, have undoubtedly promoted, to a very splendid extent, the work of oriental translation. It is, however, well known, that various circumstances, inseparable from private and unconnected labours, have hitherto impeded its more complete and successful execution; nor is it probable that these will ever be removed, but by recurring to the general plan so ably and comprehensively conceived and developed by Dr. Buchanan in his "Christian Institution."

Of the fate of this elaborate plan in England, its author was necessarily ignorant. He continued,

therefore, to mention it, amongst other topics, in his succeeding letters to his friends, as if in the course of execution.

On the 9th of June, Dr. Buchanan thus wrote to Colonel Macaulay.

"My dear Sir,

"I yesterday received your letter of the 10th of "May, enclosing the regulation against spiritual "encroachments. It is admirably done, and the "Bishop of Verapoli is saved. Your continuance "in Travancore is important, if it referred to no- "thing else than the ecclesiastical concerns of the "country.

"I am happy you stay a little longer on the "coast. I shall hope to see you in November or "December. All and every thing you have sent "from the archives of Verapoli is interesting and "important. Your account of the translation of "the Scriptures gives me and others here much "pleasure. *That work will prosper.*

"The Turk impedes my plan of route. I now "propose to go through Armenia. I have ever "been very desirous to visit the Armenian churches. "But I have not determined what I shall do; for "we may expect many a revolution before January "next.

"The Tinavelly impostor is one of many who "are lifting up their voices in the desert. This is "an age for, 'Lo here, and lo there.' There is a

" luxation in all the joints of the Brahminical su-
" perstition, and the Wahabian philosophy is eat-
" ing out Mohamedanism, as doth a canker.

" The copper-plates are arrived at the custom-
" house here. I shall have them to-day. I am
" greatly obliged to you for this rapid transmission
" of them.

" I thank Mr. Clephane for his friendly proposal
" as to the types. I shall confer with Mr. Kolhoff
" on that subject. A fount must be cut; that is
" certain. And from this fountain will flow a clear
" and living stream for the souls of men. I have
" despatched to the Archbishop of Canterbury, by
" the Indus, a copy of St. Matthew's Gospel in
" Chinese, and two of the Gospels in Shanscrit.

" I shall be obliged to your writer to inform
" Timapah Pullé, (who is now employed in trans-
" lation at Candenad,) that I have received his let-
" ter; that I am pleased with his services; that if
" Colonel Macaulay deems it reasonable to add
" the Burdella Brahmin he speaks of to the list of
" translators, I shall approve of it; that I am happy
" he (T. Pullé) begins to consider the Christian
" religion the true faith; and that I will stand his
" godfather, agreeably to his request, if he should
" prove worthy; that I shall be glad to hear from
" him again, and that he may write to me in Ma-
" layalim, as I have an interpreter in Calcutta; and
" that the young man, his relation, who lives with
" him at Candenad, may receive from Colonel

" Macaulay six rupees per month, and arrears from " the time of his own appointment, if he can shew " that the lad is useful to him in his work.

" I remain,

" My dear Sir,

" Very sincerely yours,

" C. BUCHANAN."

In the course of the ensuing month, Lord Minto, who had long been expected, arrived as Governor General in Bengal. In a letter to Colonel Macaulay, on the 17th of August, Dr. Buchanan notices his Lordship's good example, and attendance on divine worship, and his attention to himself. " He " wishes me," he adds, " to communicate fully " with him on all the subjects which he knows " have long engaged my attention." A subsequent paragraph in this letter thus mentions another very meritorious ecclesiastical servant of the Company in India.

" I have not seen the publication of Dr. Kerr, " to which you allude." This was probably the account of the St. Thomé Christians, the Syro-Romish, and the Latin church in India, which was drawn up by that excellent man by order of the Madras government[a].

" But," continues Dr. Buchanan, " I received " from him yesterday his ' Letter to Lord William

[a] See the Christian Observer, vol. vi. p. 751, and Christian Researches, p. 146.

"Bentinck," on the subject of chaplains, printed "and sent home by the Indus. Dr. Kerr is an "ardent and useful friend of the Christian reli- "gion; and I think the Court will make him one "of his proposed vicars-general, or perhaps his "suffragan bishop."

It appears, therefore, that the necessity of an enlarged ecclesiastical establishment in India had occurred simultaneously to Dr. Buchanan and to Dr. Kerr. The latter zealous and laborious chaplain, however, did not survive long enough to receive any additional authority, even supposing that it would have been conferred upon him*. His honour and his reward are in heaven.

Dr. Buchanan's next letter to Colonel Macaulay is dated September 15th, and contains some interesting notices respecting his intended journey overland to Europe, and the progress of the Malayalim translation of the Scriptures. It refers, however, at the close, to a painful subject, which is afterwards more fully explained.

"My dear Sir,

"I had the pleasure to receive the copies of your "correspondence with government regarding the "discipline of the churches. Every additional "letter you write on that subject is an additional "pin to the tabernacle.

* For an account of this truly pious man, see the Christian Observer, vol. xi. p. 80.

"If I should go by Persia, I am prepared to "spend twelve thousand rupees in presents. But "I hope to be able to travel by the route of Bus-"sorah, Mosul, and Aleppo. I proceed to Bom-"bay in the Metcalfe, Captain Isaacke, who will "sail from this place about the 10th or 15th of the "next month, October. If practicable, he will set "me down at Cochin. If not, I shall first arrange "matters at Bombay, and then come down to Goa "(which I wish much to visit) and to Cochin.

"I am greatly obliged to you for your letter of "the 2d of August, containing Colonel Capper's "sentiments on a journey through Persia and Ar-"menia. His remarks are highly interesting, and "may be useful to me hereafter. I am more afraid "of the French than of the Persians.

"I am happy at the arrival of the Pontifical "Bull. A Protestant Christian happy at the arri-"val of the Pope's Bull! Tell it not to the Church "of England or to the Kirk of Scotland. Yea, I "am happy, even though the object of it be a rosy "bishop, who delights to quaff the essence of *sura;* "for I hope through the medium of this bishop "to diffuse the holy Scriptures among thousands "of my fellow-creatures.

"Within the last few days arrived your eight "packets of the holy Gospels, translated into the "Malayalim language. They have been contem-"plated with mingled affection and admiration by

" the missionary corps. David Grant is now em-
" ployed in reading them through, and prefixing
" the titles to the books, and numbering the chap-
" ters in English. People wonder here at this
" rapid fruit of my visit to Malayala. But yours
" is the praise, not mine.

" As we have no fount of Malayalim types
" ready cut in Bengal, I mean to take the MS.
" with me to Bombay, and to have it printed there
" under the superintendance of Sir James Mackin-
" tosh.

" The translators may take their rest now for a
" little while. Until we can ascertain the accu-
" racy of the translation of the Gospels, we need
" not proceed to the Epistles. You may therefore
" settle accounts with the translators. I request
" you will thank them in my name for what has
" been done, and inform them, that I expect they
" will shortly resume their operations.

" I beg you will remember me to Dr. Macaulay,
" and to Mr. Hughes, the philosopher of the
" mountains. I fear he cannot tell me yet the
" mode in which a rock snake is killed by the
" hunters.

" I am on the eve, I fear, of a rupture with this
" government. The cause is the Gospel. They
" are endeavouring to restrain the exertions of the
" missionaries in Bengal. I have not yet inter-
" fered. And I trust it will not be necessary; for

"I love peace, and not war; particularly at the "moment of my leaving the country. But I shall "do my duty, and leave the event to God.

"I am,

"My dear Sir,

"Yours sincerely,

"C. BUCHANAN."

On the 22d of September, Dr. Buchanan wrote to his two daughters. The following passage from his letter alludes to their lamented mother in a peculiarly affecting manner.

"I am now about to quit India, and to go home "to see you. I propose to leave Calcutta in the "course of next month. If I find it dangerous to "go home overland, I shall proceed from Bom- "bay by sea. I shall probably sail over those "waters where your dear mother lies. Do you "not know, that at the resurrection of the dead "she will come forth with a 'glorious body?' "Though it be 'sown in dishonour, it is raised "in glory.' Of this you may read in the Bible, "and in the Burial Service. Your mother will "come forth with a 'glorious body;' for she was a "good woman, and remembered her Creator in "the days of her youth. Perhaps I shall die too "before I reach England. You ought therefore "to pray that God would preserve my life, if it be "his will, (for I desire to do his will in all things,) "that I may see you, and shew you the affection

" of a father, and receive the affection of daugh-
" ters, and lead you onward with myself to that
" happy state, whither your mother is gone before
" you."

It is gratifying to reflect, that this affectionate and pious father was permitted to realize the delightful prospect which he thus anticipated. The following extract is from a letter to Colonel Macaulay, which occurs shortly afterwards.

" Calcutta, 12th Oct. 1807.

" Your letters of the 13th and 15th ult. arrived
" on this day. I have perused with pleasure and
" pain your public letter on the subject of expen-
" diture at your residency; with pain, that your
" resources have been so scanty, and your fortune
" little; with pleasure, that you have upheld your
" character with such dignity, and have repelled
" the insinuations of ignorance with such tem-
" perance and effect. The highest compliment I
" can pay you, (and I seldom pay compliments,)
" is to say, 'That every word in your letter will
" be believed by the Honourable Court.'

" The attack I announced to you in my last has
" not been yet made. I wish you were at my
" side during the storm. I have friends, but they
" are not soldiers. I am the forlorn hope, and yet
" I have not twelve men. Nay more, my friends
" tell me I shall certainly be killed.

" The assault however must be made, but whe-

"ther by silent escalade at the midnight watch, or "by heavy and hot battery at noon-day, I have "not yet determined. I think the latter. You "shall hear in a letter dated on or about the 1st "of November, *me vivente, et Deo volente.*"

The rupture with the supreme government, to which Dr. Buchanan refers in the preceding letters, was of so serious and unpleasant a nature, and is so closely connected with the illustration of his character, that it demands some farther explanation.

Not long after his return from the coast of Malabar, Dr. Buchanan preached a series of discourses in the Presidency church on the subject of the Christian prophecies, which proved so acceptable to some of the congregation, that they expressed a wish that he would permit them to be printed; observing, that as he was about to return to Europe, they hoped he would bequeath these discourses, as a parting memorial to his friends. To this request Dr. Buchanan acceded, and accordingly made preparations for their publication. These sermons related chiefly to the Divine predictions concerning the future universal propagation of the Gospel; and were intended to excite the public attention to that important subject, as well as to animate and encourage those who from the purest motives were labouring to promote the knowledge of Christianity in India. Nothing could

be more legitimate or laudable than such a design, conducted as it was by Dr. Buchanan, not in the spirit of violence and fanaticism, but of calm discussion, and reasonable and benevolent exertion. On transmitting, however, an advertisement to the government gazette, announcing the intended publication of his discourses, Dr. Buchanan was surprised to find, that the insertion of it was refused; and that an order had been issued to the printers of the other newspapers, forbidding them to publish the obnoxious notice. Shortly afterwards he received a letter from the Chief Secretary to the Presidency, desiring, that he would transmit the manuscript of his sermons on the Prophecies for the inspection of government. To this unexpected demand, Dr. Buchanan gave no immediate answer. It had long been the subject of painful observation to him, that on the departure of the Marquis Wellesley, during whose administration the spirit of promoting learning and religion in India had been general and ardent, a directly contrary disposition was manifested; as if it had been previously restrained by his presence. This first appeared under the administration of Sir George Barlow, and had been acquiring strength ever since. Lord Minto had now assumed the supreme government; and as several measures were adopted which appeared to Dr. Buchanan to operate very unfavourably for the interests both of learning and religion, he deemed it his duty, before he quitted Bengal, to

address a memorial to his Lordship, in which he particularly directed his attention to the character and tendency of those measures; and, in so doing, explained his reasons for declining to comply with the wishes of government respecting his sermons on the Prophecies. The memorial was introduced to Lord Minto by the following letter.

"*To the Right Honourable Lord Minto, &c. &c. &c.*

"My Lord,

"I beg leave respectfully to submit to your "Lordship some particulars regarding the present "state of the Christian religion in Bengal, which "I have thought it my duty to communicate for "your Lordship's information at this time.

"I trust you will do me the justice to believe, "that it is with the utmost reluctance I trouble "your Lordship with a letter on such a subject so "soon after your entrance on this government, "when as yet few, if any, of the circumstances "noticed in it can have come to your Lordship's "knowledge.

"I have no other view in soliciting your atten- "tion to them, but the advancement of learning "and religion. Perhaps no one has addressed "your Lordship on the subject since your ar- "rival; and there are certainly many particulars, "regarding their present state, which it is of im- "portance your Lordship should know.

"Being about to leave India, I feared lest I

"should hereafter reproach myself, if I withheld "any thing at this time which I conceived might "be useful, particularly as I have been further "encouraged to address your Lordship, by your "known condescension in receiving any commu- "nications which are honestly intended.

"I have the honour to be,
"My Lord,
"With much respect,
"Your most obedient,
"Humble Servant,
"C. BUCHANAN."

"Calcutta, 9th Nov. 1807."

The memorial, which accompanied the preceding letter, and which was published some years afterwards[a] by Dr. Buchanan, in his own vindication and defence, evinces, as it has been well observed, "the temperate firmness of a man, who "knowing that the Gospel is the power of God "unto salvation, is neither ashamed to profess, nor "afraid to defend it." It is introduced by a statement of the circumstances which have been just mentioned, as having led to this address to the Governor General. Dr. Buchanan gave full credit to the officers of his Lordship's government, of whose conduct respecting the Christian religion he complained, that they were acting according to the best of their judgment; but adds, with much

[a] See his Apology for promoting Christianity in India.

force and propriety of expression, "not to promote "Christianity may, in certain circumstances, be "prudent; but to repress Christianity, will not, "I think, in any case, be defended." In proof of such a spirit of hostility to the progress of the Gospel in India, which is the main subject of his Memorial, Dr. Buchanan specified the four following facts. "First, the withdrawing of the patron-"age of government from the translation of the "Holy Scriptures into the oriental tongues." "Second, attempting to suppress the translation "of the Scriptures." "Third, suppressing the en-"comium of the Honourable the Court of Direc-"tors on the venerable missionary, the Rev. Mr. "Swartz:" and, "Fourth, restraining the Protestant "missionaries in Bengal from the exercise of their "functions, and establishing an imprimatur for "theological works."

The truth of the two first of the preceding allegations has been already proved by the course of these Memoirs, and needs therefore no additional confirmation. The third rests upon the simple fact, that the Bengal government, instead of following the example of those of Madras and Bombay, in giving publicity to the honourable testimony which had been recently borne by the Court of Directors to the merits of the venerable Swartz, in sending out to Fort St. George a marble monument to his memory, with a suitable inscription, which was ordered to be translated into the lan-

guages of the country, had chosen to pass over the whole transaction in silence; and had aggravated this neglect, by permitting the insertion of an article in the Calcutta gazette, "the obvious tendency of which was to bring the character and "labours of the Christian missionary into contempt."

On the fourth head of the complaint preferred by Dr. Buchanan in his Memorial, it will be necessary to be somewhat more particular. The success of the Protestant mission in Bengal, Dr. Buchanan affirmed to have been long a source of uneasiness to those officers of government who did not think it right to attempt the conversion of the natives. And some of the native moonshees, attached to the public offices, knowing the sentiments of their superiors, were not backward in seizing any occasion to complain of the missionaries, which might be presented to them. Some clamour of this kind had been raised at two different times within a few years, but had passed away without offence to the Christian religion. The complaint of the moonshees against the missionaries on the latter occasion was, that they had in a certain tract "applied abusive epithets to Mahomet." This tract, being an account of the life of Mahomet composed by a native convert, had issued from the missionary press at Serampore, but without the knowledge of the missionaries themselves.

In commenting on this charge, Dr. Buchanan

observed, "the missionaries certainly mistake the "proper method of convincing the minds of men, "if they use epithets of abuse; the successful me- "thod of preaching is by argument and affection- "ate address; and I presume this has been their "general method during the fourteen years of "their mission.

"At the same time, Christian teachers are not "to speak with reverence or courtesy of Jugger- "naut or Mahomet: they must speak as the Scrip- "tures speak; that is, of false gods as false gods, "and of a lying prophet as a lying prophet. The "Mahometans apply abusive epithets and vulgar "curses to the idolatry of the Hindoos, and to the "faith of Christians; and these epithets are con- "tained in books; the government might, on the "same principle, have been assailed with the pe- "titions of Christians and Hindoos against the "Mahometans."

The complaint, however, of the Mohamedans produced various restrictions on the proceedings of the missionaries, which were defended on the plea that the public faith had been pledged to leave the natives in the undisturbed exercise of their religions. If by not disturbing the natives in the exercise of their religion, it is meant that we are to use no means for diffusing Christianity among them; then, observed Dr. Buchanan, "this pledge has been vio- "lated by every government in India, and has been "systematically broken by the East India Com-

"pany, from the year 1698 to the present time. "The charter of 1698 expressly stipulates that "they shall use means to instruct the Gentoos, "&c. in the Christian religion. Nor in this is "there any thing at variance with the pledge in "question. It is a very different thing to apply "arguments to the mind, and violence to the "body; to civilize and humanize, to address the "understandings and affections of subjects, and to "interfere with their superstitions by compulsory "acts."

After various illustrations of the countenance afforded by the Company itself to Christian missionaries, and of their successful efforts in different parts of India, Dr. Buchanan adds the following observation.

"It has been the usual conduct of Asiatic go- "vernments to let Christianity alone. In the an- "nals of the British administration in India, has "there been no instance of the suppression of a "Christian mission."

Having presented the preceding considerations to the notice of Lord Minto, Dr. Buchanan recurs to the subject of his discourses on the Prophecies. He had at the opening of his Memorial professed that he would willingly transmit them to the perusal of the Governor General, and that he should be happy to receive such observations on them, as his Lordship's learning and candour might suggest. But, adds Dr. Buchanan, "I now beg leave

" to submit to your Lordship's judgment, whether " in the view of the temper of mind displayed " above, it would be proper in me to submit my " compositions to the opinion and revision of the " officers of your Lordship's government. I in- " cline not to commit them to the hands of those " officers from another consideration: it would be " a bad precedent. I would not that it should be " thought, that any where in the British dominions " there exists any thing like a civil inquisition into " matters purely religious.

" It is nearly two months since I received the " letter from government on this matter, and I " have not yet communicated my intentions. I " now beg leave to inform your Lordship, that I " do not wish to give government any unnecessary " offence. I shall not publish the Prophecies.

" At the same time I beg leave most respect- " fully to assure your Lordship, that I am not in " any way disappointed by the interference of go- " vernment on this occasion. The supposed sup- " pression of the Christian prophecies has pro- " duced the consequence that might be expected. " The public curiosity has been greatly excited to " see these prophecies; and to draw the attention " of men to the divine predictions could be the " only object I had in view, in noticing them in " the course of my public ministry. Another con- " sequence will probably be, the Prophecies will " be translated into the languages of the East, and

" thus pave the way, as has sometimes happened, " for their own fulfilment."

Dr. Buchanan closed his Memorial with entreating Lord Minto, in case any circumstance should afford a pretext for renewing the attempt to suppress the translation of the Scriptures, that the Chinese translation, in which, as its original proposer and patron, he felt peculiarly interested, might at least be spared; and with offering any farther evidence or explanation of the facts asserted in his letter, which his Lordship might require. This offer, however, Lord Minto did not condescend to accept. He did not even honour Dr. Buchanan with a single word of reply. Instead of considering the Memorial as a communication intended to inform his Lordship on subjects with which he was likely to be unacquainted, he viewed it as disrespectful to his government, and transmitted it by the very fleet which conveyed Dr. Buchanan himself to England, to the Court of Directors, accompanied by a commentary, of which Dr. Buchanan remained perfectly ignorant till some years afterwards; when, with many other documents relative to Christianity in India, it was laid upon the table of the House of Commons. It then attracted his notice, and called forth some remarks, which will be better considered, when we arrive, in the course of this narrative, at the period of their publication. The Bengal government, however, not having

thought proper to pay any attention to his Memorial, Dr. Buchanan deemed it to be his duty to transmit a copy of it to the Court of Directors, which he did immediately before his departure from Calcutta, accompanied by a letter, in which he expressed his hope, that some general principles on the comparative importance of religion in political relations in India, might be established at home, and transmitted to our eastern government for their guidance. Dr. Buchanan concluded his address to the Honourable Court, by recalling to their notice the solemn charge which he had received about eleven years since from their chairman, the late Sir Stephen Lushington, the tenor of which has been already stated. "In obe-
"dience to these instructions," observes Dr. Buchanan, "I have devoted myself much to the ad-
"vancement of the Christian religion, and of use-
"ful learning, since my arrival in India; using
"such means as I was possessed of, and directing
"the opportunities which have offered, to the ac-
"complishment of that object. I am yet sensible
"that I have fulfilled very imperfectly the injunc-
"tions of your Honourable Court. It suffices, how-
"ever, for my own satisfaction, if what I have
"done, has been well done; that is, with honesty
"of purpose, and with the sanction of truth. In
"my exhibition of the religious and moral state of
"British India, I might have palliated the fact,
"and presented a fair picture, where there was

"nothing but deformity. But in so doing, I "should not have done honour to the spirit of the "admonitions of your venerable chairman, now "deceased. And however grateful it may be for "the present moment to suppress painful truths, "yet as my labours had chiefly reference to the "benefit of times to come, I should not, by such "means, have conciliated the respect of your illus-"trious body twenty years hence."

Under these impressions, Dr. Buchanan requested that the Court would be pleased to investigate fully his proceedings, with respect to the promotion of Christianity in India, that the Company at large might be enabled justly to appreciate them; and that he might be encouraged (if it should appear that encouragement were due) to prosecute an undertaking which seemed, he said, to have commanded the applause of all good men, and which had certainly commenced with omens of considerable success.

The preceding letter to the Court of Directors was not published with the Memorial to the government at Bengal, nor does it seem to have been noticed by the Court. Neither of those addresses, however, though unacknowledged at the time, was unproductive of effect. In Bengal, a more favourable disposition on the part of the government, towards the promotion of Christianity, shortly afterwards appeared; and the reply of the Court of Directors to the representations of the Governor

General in council, though not friendly to Dr. Buchanan, was, as we shall hereafter perceive, strongly marked by those enlightened and liberal views, which he had been so anxious to see established for the guidance of our Indian governments. The favourable change which took place in the conduct of the Bengal government towards the mission at Serampore, is, however, chiefly to be ascribed to the Memorial presented by the missionaries themselves to the Governor General in council; which, when published a few years afterwards in this country, excited general admiration.

The painful transaction which has now been detailed was nearly the last of a public nature in which Dr. Buchanan was engaged in Calcutta. The time was now approaching for his second and final departure from that city. Accordingly, in the month of November he preached his farewell sermon to the congregation at the mission church from the words of St. Paul to the Philippians, chap. i. 27. "Only let your conversation be as it "becometh the Gospel of Christ: that whether I "come and see you, or else be absent, I may hear "of your affairs, that ye stand fast in one spirit, "with one mind, striving together for the faith of "the Gospel." From this appropriate and interesting passage, Dr. Buchanan delivered a discourse remarkable for the importance of the practical truths which it enforced. After an introductory view of the origin and progress of the Church at Philippi,

Dr. Buchanan considered the two particulars, of which the parting request of the Apostle to his favourite converts consists. The first respects the holy practice which they were exhorted to maintain.

"Without a highly moral conversation," observed Dr. Buchanan, "a congregation of Chris-
"tians cannot be said to have substance or being;
"for faith without works is dead. Unless the
"world see something particular in your works,
"they will give you no credit for your faith; or
"rather, they will not care what your faith may
"be. In such circumstances, your faith will give
"them no trouble. But when 'wonderful works'
"appear, they will begin to ask what 'power hath
"produced them.' In this very Epistle, the Apo-
"stle calls the Christians at Philippi, 'the sons of
"God,' and the 'lights of the world;' and he ex-
"presses his hope, that their conduct would be
"correspondent with these noble and distinguish-
"ing appellations."

"Now," continues Dr. Buchanan, "when this
"light shineth to the world, even the light of a
"holy life and conversation, it will be manifested
"by these two circumstances. First, it will not
"be agreeable to some. And, secondly, some will
"misrepresent your motives, or attach to your
"conduct an evil name; accusing you of hypo-
"crisy, or of unnecessary strictness. And if no
"man allege any thing of this kind against you,
"if the worst of men make no derogatory remark

" on your conduct, then may you doubt whether " you are walking in the steps of the faithful ser- " vants of Christ. They all were marked out " by the world, as being in a greater or less de- " gree singular and peculiar in their conduct, as " persons swayed by other principles, and subject " to other laws. If these things be so, you will " perceive how little concerned you ought to be " about the praise of man, or the honour which " cometh from the world."

Dr. Buchanan then proceeded to the second part of the Apostle's exhortation; and in urging the duty of " striving for the faith of the Gospel," he observed, " This will appear strange to nominal " Christians, both preachers and hearers. But " when once a man's heart comes under the influ- " ence of the grace of God, he will discover (per- " haps in old age for the first time) that it is his " duty, and it will be his pleasure, to promote the " faith of the Gospel, by every way; by his means, " by his influence, by his exhortation, by his ex- " ample. Every true disciple of Christ, however " humble his situation, or peculiar his circum- " stances, will find opportunities of doing some- " thing for the faith of the Gospel. And, indeed, " the poor often enjoy means of usefulness, which, " from many causes, are denied to their superiors."

Dr. Buchanan next directed the attention of his hearers to the Apostle's rule for the successful pursuit of this great object, " that ye stand fast

" in one spirit, with one mind—that they should " preserve unity; unity in the faith, and in the " Church." The following passage, relative to this important point, displays considerable acuteness of observation.

" You will generally observe in the present day, " that new opinions concerning forms and doctrine " are chiefly introduced by men who have had " little learning in their youth; so that when in " advanced life they begin to be serious and to " acquire knowledge, the novelty flatters their un- " derstandings for a time, and leads them to adopt " new systems, as they acquire new knowledge. " This is very natural. Whereas those in whom " serious piety and sound learning have united in " early life, are seldom subject to such changes. " But the unsettled man is designated by St. Paul " under the appellation of a ' novice,' whatever his " age may be; one who being lifted up for a time " in his own conceit, gradually loses his reputa- " tion, or perhaps has a fall in the face of the " church. And when his pride has been thus " humbled, he generally returns to meekness of " conduct and sobriety of speech."

Dr. Buchanan noticed, in the third place, the nature of that faith for which Christians ought to strive.

" With respect to this," he observed, " it is not " necessary for me now to declare it. It hath often " been described to you from this place, even that

" 'faith which was once delivered unto the saints;' " and which hath descended from age to age, like " a pure stream of the water of life, gladdening the " hearts of men, and nourishing their souls unto " everlasting life. Amongst yourselves, have there " been some, who drank of it deeply, and have now " passed away into glory; good and holy persons, " who bequeathed to you an illustrious testimony, " and pointed out to you the 'true way.' These " all died in faith, and now inherit the promises. " These are your 'cloud of witnesses;' that you " should 'run with patience the race that is set " before you.' These once, like some of you now, " endured suffering for conscience sake, some " trouble of body, or some distress of mind. But " all was sanctified to them, as it will be to you; " they endured unto the end, and their names shall " be had in everlasting remembrance."

The sermon was concluded by a faithful and solemn exhortation to the young and to the old, to those who doubted as to "the true way," to the sinner and the saint, to strive to obtain, and, having obtained, to adorn and recommend the faith of the Gospel. "It only remains," added Dr. Buchanan, "that I implore the solemn benediction " of God on this congregation.

" I pray, that the word of Christ may 'run and " be glorified' amongst you; that from this place, " as from a fountain, streams of truth may flow far " and wide; that you may be ever blessed with

" wise and learned instructors, ' able ministers of " the New Testament,' who shall take delight in " dispensing the word of life, and in tending the " flock committed to their care; and finally, that " the honour of your church may ever be preserved " pure from any stain, that ye may uphold a " conduct ' blameless and harmless,' as examples " to men, as ' the lights of the world;' striving " together with one mind and in one spirit, for " the faith of the Gospel."

Such was the simple but impressive strain in which Dr. Buchanan took leave of the congregation which contained the greater proportion of religious persons in Calcutta. His farewell at the Presidency church was probably of a different nature, though characterized by the same pastoral fidelity and practical wisdom, as that which we have just observed. There were, doubtless, some in each congregation from whom he would regret to be separated, and many who would lament his departure. Mr. Brown would particularly feel the loss of his able and affectionate coadjutor and friend, with whom he had taken " sweet counsel" in the house of God, and had shared the burthen and the heat of many a laborious day. Of the sentiments entertained by this excellent man respecting his learned and valuable colleague, the following brief extract from a confidential letter to his brother, written just as Dr. Buchanan was on the eve of his departure from Calcutta, will be a sufficient testimony.

"You ask me," says Mr. Brown, "if Dr. Buchanan is my friend? I answer, I know no man "in the world who excels him in useful purpose, "or deserves my friendship more. Perhaps there "is no man in the world who loves him so much "as I do; because no man knows him so well. "Further, no man I believe in the world would do "me service like him. We have lived together in "the closest intimacy ten years, without a shade "of difference in sentiment, political or religious. "It is needless to add, without a jar in word or "deed. He is the man to do good in the earth, "and worthy of being Metropolitan of the East."

The private and unaffected nature of the letter from which the preceding passage is extracted, the well known simplicity and integrity of the writer's character, and the perfect competency of his testimony, render this warm and energetic tribute to the merit of his friend peculiarly valuable. To separate from such a colleague must have been a subject of sincere regret to him. But, with this and a few other exceptions, Dr. Buchanan's ties to India were neither strong nor numerous. The society of Calcutta is necessarily fluctuating. One of the most important branches of his employment no longer existed; he had laid the foundation of a great work for the promotion of Christianity in India, which he could in future more advantageously forward and defend in his native country; and thither he felt attracted by the associations of

early and maturer life, by filial duty, and paternal affection. For this return, therefore, after making a variety of arrangements to ensure the continuance of the works carrying on under what he considered to be the "Christian Institution," more particularly of the Chinese class at Serampore, he at length prepared.

On the 27th of November, Dr. Buchanan left Calcutta, and reached Fulta the next day; and from this place he wrote to Colonel Sandys as follows.

"Dear Sandys,

"I am thus far on my way to Europe. I sail "in the Baretto to Goa, to look into the inquisi- "tion there, and examine the libraries. Thence I "proceed to Bombay.

"A few days ago I received your letter of the "28th of May 1807, dated from Northwold, con- "taining the signatures of the little girls. They "write very well, and have made a flattering pro- "gress in their education. I am much obliged to "you for your particular account of the two chil- "dren, which is very correct, I believe, and very "pleasing. Being long estranged from them, and "hearing none converse about them, I seldom "think of them now comparatively. But when "we meet again, I suppose we shall fall in love.

"You observed in some of your late letters that "you heard I was likely to be married again. It

" so happens, that I have not once thought of it. " It is possible that I may marry some time after " my arrival in England. But yet I would avoid " it, for some reasons. It is a subject I think " not of.

" Instead of love and marriage, I am engaged in " war and fightings. I have been obliged to ad- " dress this government publicly on its hostility to " religion and to its progress in India. All Cal- " cutta wondered what step government would " take. In the midst of this strange scene, I paid " a farewell visit to them all, and left every crea- " ture from the Governor General to the pilots, on " good terms.

" I have now finished my labours, and pray that " God may bless them.

" I have been down here for eight days, waiting " the despatch of the ship. The Calcutta people " have not been uninterested in my late contention " with the government; and I hear some of them " have called a ship by my name, since I came " down here. The 'Christian Institution in the " East' is unknown in Calcutta to this hour, though " active in its operation.

" Yours affectionately,

" C. BUCHANAN."

The ship in which Dr. Buchanan sailed left Saugor on the 9th of December; but no memorial of his voyage occurs until the 23d of that month,

when he wrote to Mr. Brown as follows, from Columbo, in the island of Ceylon.

"Ceylon again! In crossing the Gulf of Manaar, "we encountered a gale, and put into Columbo. "I had requested the captain to touch here when "I left Calcutta; and now he was obliged of ne- "cessity. I have been well on board, and well "treated. Many causes for thankfulness, as usual. "The Adele was taken by the Russell the day be- "fore we came up to her, and we had parted con- "voy. In the Gulf of Manaar we were about to "throw over our cargo, when the gale abated.

"On my arrival here, many of the chief persons "waited on me. From my having touched last "year at so many Dutch settlements, I found all "the families knew me. I have only been here "three days, having arrived on Monday last, and "the ship proceeds on her voyage on Friday. I "have some thoughts of letting her go, and fol- "lowing at my leisure; for I find there is some- "thing for me here to do. What a field for "English, Dutch, and Cingalese preachers in this "fertile and renowned land!

"I propose to proceed straight to Cochin from "this place. Sir James Mackintosh is on the "Malabar coast, I hear, with his family. Two "Bombay civil servants now here wish me to tra- "vel by land from Cochin to Goa. They have "been judges and collectors for fourteen years on "that coast, and allege they know more about the

" Christians than any other persons in India.
" They complain much of the undue influence of
" Goa, exercised sometimes cruelly on all Chris-
" tians who are not Catholics. Mr. B. carries me
" out to-day to his country house, to visit some of
" the Cingalese Christian churches.

" My affectionate regards to all your family."

By the date of his next letter, Dr. Buchanan appears to have left the Baretto, in which he originally embarked from Calcutta, and to have exchanged that ship for the Canton, from which, on the 26th of December, he thus wrote off Cochin to Colonel Macaulay.

" I had flattered myself with the hope of being
" landed here, but the commander of the ship can-
" not wait, and I am disappointed. He has en-
" gaged to put me down at Goa, where I propose
" to remain some time, and from whence I shall
" write to you particularly. I left Calcutta on the
" 8th inst. and touched at Columbo, where I staid
" some days, and found flattering assurances of
" support in our evangelizing plans for that island.
" There is less prejudice there than in the Com-
" pany's settlements. This is the third time that
" I have visited Ceylon; so that the people begin
" to think I have some serious design against them.

" In my last I believe I informed you that I
" was *standing in the breach*. I have now the
" pleasure to announce that the battle has been

"fought. Long consultations were held how to "proceed. It was at last decreed, that I should "be permitted to depart in peace.

"I have the copy of the Malayalim Scriptures "with me, and mean to print when at Bombay: "five thousand copies will suffice for a beginning, "I suppose.

"I left Misrahi, my Jew, in Calcutta, with his "own consent. I have advanced him in the whole "a thousand rupees; so I suppose he will trade "there.

"I hope to see you before I leave India; but I "do not know at this moment where or how. "May all our resolves and purposes be acceptable "to the Divine will!

"Mr. Johnston, Judge at Columbo, will furnish "me with some important official documents re- "lating to the state of Christianity in that island. "The Governor was absent; but Major Maitland "(Lord Lauderdale's son) came to inform me, that "he would return in two days, if I would stay to "see him. I could not stay; but I communi- "cated to him, that if he would give to the Cin- "galese translation of the Scriptures his *counte-* "*nance*, I would give *money*; and Judge John- "ston would find instruments. Mr. J. is an ex- "cellent Cingalese scholar himself."

Notwithstanding the disappointment of which Dr. Buchanan expressed his expectation at the commencement of the preceding letter, we find

him two days afterwards safely landed at Cochin, and under the roof of his friend, Colonel Macaulay. He thus writes to Mr. Brown.

"Cochin, 28th Dec. 1807.

"On the 24th, Christmas-eve, we left Columbo, "crossed the Gulph of Manaar on Christmas-day, "and arrived here on the 27th, yesterday. I found "all my Jews and Christians in fine health and "spirits, and highly gratified at my unexpected "arrival. I reside with Colonel Macaulay. After "passing some time in these regions, he accompa- "nies me up the coast, by land, through all the "Christian territories, as far as Cananore, perhaps "Mangalore, whence I proceed by sea to Goa.

"The Jews have lately had a meeting about the "prophecies. And I am about to call another "Sanhedrim on the subject before I go. It is a "strange event.

"I am happy I have visited this place a second "time. May God direct all these things to his "own glory, and to the good of men! I have need "of watchfulness and prayer. Much lies before "me, ere I leave India yet; if ever I leave it.

"Tell H. that the poor Jews, blind, lame, and "halt, are come this morning, exclaiming, as usual, "'Jehuda Ani.' I wish I could impart a better "gift than silver or gold. The Rajah of Travan- "core has desired I will visit him. I do not know "what to do. The Rajah of Cochin has offered

" to come over to see me. Ambassadors from the " Syrian Christians are expected to-morrow."

On the 2d of January 1808, Dr. Buchanan left Cochin, accompanied by Colonel Macaulay, on a second tour upon the coast of Malabar. The following letter to Mr. Brown will afford an interesting account of their progress.

" Tellicherry, 14th January, 1808.

" I write this from the fort which the English " first built in India; and where, as Tippoo ob- " served in his official manifesto, the English ped- " lars 'first exhibited their scissars and knives.' " Tellicherry lines enclose nine miles in circum- " ference; and the natives have enjoyed the pro- " tection of the English for about one hundred " and sixty years. The enemy was never suffered " to destroy them. *But no English church, or* " *house of prayer, has yet been built.* From this " spot we extended our power to the utmost limits " of India.

" Colonel Macaulay has accompanied me thus far. " We first proceeded from Cochin to the famous " Shanscrit college at Trichiur; and thence to a dis- " trict of the Syrian Christians which I had not be- " fore visited. It was named by Hyder, Nazarani " Ghur, or the city of the Nazarenes. It is a beau- " tiful place, fertile and populous. The town is four " square, having four gates, built on the side of a " hill, with steps cut in the rock from street to street,

" surrounded by lofty groves of palm and other " trees. A verdant meadow winds about the foot " of the hill, and the whole country is a scene of " hill and dale. The priests and people knew me, " and received us with great affection. Colonel " Macaulay accompanied me to the principal " church. Having signified my intention of pre- " senting a large gold medal to this church, in the " name of all the Syrian churches in Malayalim, " a vast concourse of people assembled. There is " no person in the town but Nazarenes. The " medal which I presented to them, was that " which Mrs. J. gave me before I left Calcutta. " It is about three times as large as a college gold " medal, and exhibits the baptism of Jesus in Jor- " dan, elegantly executed; and on the reverse, a " child brought to be baptized. I placed it on the " altar, in the presence of the people, with due " solemnity; and beside it, a gift to the poor. " This town is in the territories of the Rajah of " Cochin, whom I visited a fortnight ago. Tippoo " invaded this Syrian colony in 1789. The people " pointed out to me the grove of trees on which " the Christians were hanged. They are now so " respectable for number and opulence, that the " Rajah of Cochin is obliged to treat them with " indulgence; and the more so, as they are within " four miles of the English territories in Malabar. " Nazarani Bazar (as it is sometimes called) is " due east from Paniani, and is near Palghutcheri.

"This second visit to the Syrian churches has "been useful.

"The Jews at Cochin are very unsettled in "relation to the prophecies. They wonder at the "attention paid by the English to these subjects "for the first time. You will read in the Bombay "courier an account of a ceremony in the syna- "gogue at Cochin, which took place at Christmas "last, a few days before I arrived. Some of the "Jews interpret the prophecies aright, and some "in another way; but all agree that a great era is "at hand.

"I visited Mahé, a beautiful place, formerly a "French fort, but now in ruins, and Calicut. At "this last place Vasco de Gama landed in 1497, "at a fine bay a little above the town. I saw the "ruins of the Samorin's palace, in which he was "first received. The Mahometan towns on the "sea-coast are large and populous. The Romish "Christians are numerous. The English Chris- "tians complain that there is no Protestant church "or minister on this coast, except a chaplain to "the garrison at Cananore.

"The march of Menou prevents my going "home by land.

"I propose to proceed to Goa in a day or two, "and thence to Bombay, if time permit. I reside "here at the house of Mr. C., the Judge of the "province.

"I enjoy good health in this favoured land.

" Amidst all my researches, the importance of the " Gospel appears every where conspicuous. Every " evil I witness, and every defect, might be reme- " died by the Gospel, whether among the natives " or the Europeans."

Dr. Buchanan's next letter to Mr. Brown is dated, " Goa, 25th January, from the great hall of " the Inquisition." It contains an account of his bold and interesting visit to that metropolis of the Roman Catholic religion in the East, and is similar to that with which the public in general is already well acquainted [a]. Instead, therefore, of repeating that admirable narrative, in which the ardour of Christian research, and of Christian courage and benevolence, are strikingly displayed, a sketch of this enterprising expedition only shall be given, which occurs in a letter to Colonel Macaulay.

" On my arrival at Goa, I was hospitably enter- " tained by Captain Schuyler. He and Colonel " Adams introduced me next day to the Viceroy, " who affects great pomp, rails at the French, and " is a true Frenchman at heart. Next day Major " Pereira went up with me to old Goa. The " Archbishop received me cordially. I professed " a purpose of remaining some days there. This, " it seems, was unusual, and it occasioned some " discussion and difficulty. At last I was received

[a] Christian Researches, pp 155—178.

" by one of the *Inquisitors;* not *your* friend, (who " lived at a distance from the place,) but by the " second Inquisitor, Josephus à Doloribus, the " chief agent of the Inquisition, and the most " learned man of the place. By this *malleus he-* " *reticorum* was I received in his convent of the " Augustinians, in a suite of chambers next his " own. He was extremely communicative. All " the libraries were opened; and were extensive " and valuable beyond my expectation. That of " the Augustinians alone appeared to be larger " than the library of the college of Fort William.

" My object all this time was the Inquisition; " and I gleaned much information imperceptibly. " I disguised my purpose for the first three days, " and the Inquisitor referred me to various books " and documents elucidating the very subject I " wanted to investigate; so that, on the fourth " day, I attacked him directly on the present state " of the Inquisition.

" I had already discovered that it was abolished " in 1775, by the court of Portugal, on account of " its inhuman rigour; that in 1779 it was restored " on the accession of the present Queen; and that " it has been in operation ever since. On its re- " storation, its rigour was qualified in some points. " It was not to have a public Auto da Fe; but it " was permitted to have a private one annually. " The dungeons and torture remain the same. It " has power to incarcerate for life; and there are

"now victims in its cells. The tribunal is sup-
"ported in its ancient pomp; and its establish-
"ment is full. In fact, it is the only department
"which is *alive* in ancient Goa.

"Josephus à Doloribus was alarmed when he
"discovered the real drift of my enquiries. I told
"him, that he had now said so much, he might as
"well tell me all; and that I should not leave
"Goa till I had seen the Inquisition. He at last
"consented to shew me the great hall. I accom-
"panied him, clothed in the solemn robes of his
"office. When I had surveyed the place awhile
"in silence, I desired that he would now let me
"go below and visit the dungeons. He refused;
"and here our first contest began. I told him,
"that if he did not open the dungeons, and let me
"count the captives, and enquire into the periods
"of their imprisonment, and learn the number of
"deaths within the last year, I should naturally
"believe that he had a good reason for the con-
"cealment; and that the ancient horrors of the
"Inquisition still subsisted. Whereas, if he would
"now unbar his locks, I could only declare to the
"public the truth as it was; and nothing would be
"left to imagination. He felt the force of this;
"but answered, that he could not oblige me, consist-
"ently with his oath or duty as an Inquisitor. I
"observed, that he had broken that oath frequently,
"during the four last days; and that he had him-
"self noticed in his own justification, that the an-

"cient regulations of the Church were in many "instances obsolete. I then put the following "question solemnly; 'Declare to me the number "of captives which are at this moment in the "dungeons below.' 'That, Sir, is a question,' "said he, 'which I must not answer.'

"I was now in the hall where the captives were "wont to be marshalled when they proceeded to "the flames. I contemplated the scene awhile "with mournful reflection, and then retired. The "alcaides and familiars of the holy Inquisition "stood around me, wondering at my introduction "into the hall, and my conversation with the In-"quisitor. I went into a neighbouring church, "and ruminated on what I had seen and heard. "I resolved to go again to the Inquisition. The "familiars thinking I had business with the In-"quisitor, admitted me. I immediately saw a "poor woman sitting on a bench in the great hall. "She appeared very disconsolate, and was waiting "to be called before the tribunal in the next "room. I went towards the tribunal, and was "met at the door by Josephus à Doloribus, who "seemed to have lost his temper at this intru-"sion, and exclaimed, '*Quid vis tu, Domine?*' "All our discourse was in Latin. I told him I "wanted to speak with the chief Inquisitor, who "was then on the bench. I then looked at "the poor woman very significantly, and then at "him—And what has this poor woman done?

"He was silent, and impatient to lead me out. "When we came to the head of the stairs, I took "my last leave of Josephus à Doloribus, and re- "peated once more in his ears, what I had plea- "santly pronounced before in our amicable dis- "cussions about the Inquisition, '*Delenda est* "*Carthago.*'

"Before I left Goa, I communicated to him my "intention (I first declared it to him in his own "cell) of addressing the Archbishop in a Latin "letter, which would probably be published, on "the four following subjects:

"1. The Inquisition.

"2. The want of Bibles for the priests.

"3. The disuse of public preaching and instruc- "tion in his diocese.

"4. The state of the public libraries.

"This letter I began and dated from the con- "vent of the Augustinians, 25th January 1808. I "shall probably print it before I leave Point de "Gallo.

"My visit at Goa has excited a very general "alarm among the priests. The Viceroy wishes "success to my endeavours. The English at Goa "seemed to know little or nothing about the sub- "ject. The whole Catholic body there are awed "by it; and it was said, that some would suffer "in consequence of my visit; for Major B. and "others of the Viceroy's household were known "to furnish me with every information in their

" power. But at last I perceived, that even B. " himself, the philosophic, liberal, learned B. was " cowed, and endeavoured to draw off."

On quitting his friend, Josephus à Doloribus, whose favour and forbearance had perhaps been conciliated by the present of a small purse of moidores, previously to his admission into the *santa casa*, Dr. Buchanan confesses in his letter to Mr. Brown, that his own mind was much agitated.

" I began to perceive," he says, " a cowardly " fear of remaining longer in the power of the In- " quisitors. My servants had repeatedly urged me " to go, and I set off about twelve o'clock, not less " indignant at the Inquisition of Goa, than I had " been with the temple of Juggernaut."

Dr. Buchanan's great object in this, as in all his researches, was not so much the gratification of personal curiosity, as the discovery of useful and important information, with a view to the detection and the removal of spiritual and moral evils. The suggestion in the published extracts from his journal, as to the propriety of an interference on the part of the British government with that of Portugal, for the abolition of the dreadful tribunal of the Inquisition, had been happily anticipated, but did not render his animated appeal upon that subject superfluous; while his enquiries relative to the moral and religious state of the Romish and Syro-Romish churches on the coast of Malabar, led to efforts to disseminate the Holy Scriptures,

for the instruction and illumination of that numerous and long neglected body of Christians.

"In two hours," continues Dr. Buchanan in his letter to Mr. Brown, "I reached New Goa. The "alarm of my investigations had gone before me. "The English came to enquire what I had seen "and heard, and I told them all. I staid a day or "two with them, and embarked in a pattamar (an "open boat) for Bombay. The wind was con- "trary, and I was ten days on the voyage. I "touched at three different places on the Pirate "coast; Gheria, the celebrated fort of Severn- "droog, &c. One day we were driven out to sea, "and in considerable danger. At length, how- "ever, on the 6th of February, I reached Bom- "bay."

On his arrival at this Presidency, Dr. Buchanan was kindly received by Governor Duncan, and took up his abode at the house of Mr. Forbes. He experienced the utmost civility from the principal persons of the settlement, and was particularly gratified by the attentions of Sir James Mackintosh. "I passed five hours," he observes in a letter to Colonel Macaulay, "with Sir James "in his library. It is uncommonly numerous and "valuable. He is a friend to religion; and pro- "fesses a desire to support me in all useful plans "for India."

Dr. Buchanan had taken with him to Bombay the manuscript translation of the four Gospels into

the Malayalim language, which had been completed by the Syrian bishop and his clergy, and transmitted to Colonel Macaulay, intending to print it at his own expense; an excellent fount of types having been recently cut at that place. When Mr. Duncan, however, heard of this intention, he intimated his wish, that Dr. Buchanan would address a letter to the government upon the subject, promising to give it his countenance and support. He accordingly availed himself of this hint, and, in an address to the Governor in council, briefly detailed the circumstances of his visit to Travancore, and its result relative to the version of the Scriptures into the Malabar language. He also stated, that, on his arrival at Bombay, he had submitted the translation of the four Gospels to the judgment of Dr. Drummond, of that Presidency, author of the Malabar Grammar; who had reported, that he considered it to be a faithful version of the sacred original, and easily intelligible by the common people. Dr. Buchanan took the same opportunity of representing to the Governor in council the importance of a cheap edition of the English Bible for the use of the army, and of the English inhabitants generally, of that country. In reply to this communication, the Secretary to government informed him, that the Governor in council readily extended his countenance to the good work which he was so laudably meditating, and would for that pur-

pose be disposed to accede to such ulterior measures as might tend to promote it; but that the communities of Malabar Christians to whom he had adverted, being chiefly within the jurisdiction of the Presidency of Fort St. George, the Governor in council felt it to be his duty to transmit thither his representations upon that subject. With respect to the supply of the English Scriptures, the Governor in council expressed his intention of shortly recommending that part of Dr. Buchanan's suggestions to the consideration of the Court of Directors, who, he doubted not, would be desirous of insuring to the Europeans at Bombay the edification to which the dissemination of the holy Scriptures must materially contribute.

In consequence of this favourable disposition of the government, Dr. Buchanan drew up an advertisement for a subscription towards defraying the expenses of the printing of the Gospels in the Malayalim language; the Governor himself professing his intention to subscribe, and to lead the way in this laudable design.

"I took no steps, however," says Dr. Buchanan in a letter to Colonel Macaulay, dated off Calicut, February 27th, "till the last day of my stay at "Bombay; when I told Mr. Money that I had a "delicacy in pressing the subscription when I was "on the spot, but that I should leave it in his "and Mr. Forbes's hands, and trust to them for its "success.

"I left a note of instructions with Messrs. "Forbes regarding the appropriation of the funds; "and they are authorized to pay all bills relative "to the expense of translating the Scriptures into "the Malayalim language, and of sending learned "persons to Bombay to superintend the printing, "which shall have received your signature.

"The types are ready, but they have not one "Malayalim learned native in Bombay. The first "thing that I request of you is to send round two "persons qualified to superintend the printing. "Mr. Drummond will superintend *them*. It will "be expedient that one of the moonshees be a "Romish or Syro-Romish priest, for the reasons "mentioned in the advertisement.

"The prefaces peculiar to the Syriac may be "omitted; and it may have a general conformity "to the Vulgate.

"Some of the Romish priests will, perhaps, op- "pose the design; but I have warned the gentle- "men at Bombay of that circumstance. A Padre "L. is Italian instructor in Sir James Mackin- "tosh's family, and assumes consequence. Mr. "Duncan told me that this priest (who occasion- "ally visits him) had come to him in evident "alarm, and announced that I was about to de- "stroy the Inquisition, and to declare to the world "that the old horrors still exist; which, said he, "is not true. I took this opportunity of giving "Mr. Duncan some account of my enquiries;

" when he expressed his approbation fully of my
" intention, and urged me to weaken the Romish
" interest as much as possible in India. It seems
" the priests have given government some trouble
" lately; and he has proposed something to the
" Madras Presidency on the subject.

" It would take a fortnight to detail what passed
" during my fortnight at Bombay; and therefore
" I must conclude.

" I have taken my passage in the Charlton, and
" have secured the first officer's cabin, which is
" large and commodious, for myself and Master
" Drummond. We have ten ladies on board, and
" Dr. Pouget, of Surat, a man of information.

" If you write a note to Point de Galle, I shall
" probably receive it.

" I have often recommended your going home,
" and now I wish you to stay two or three years.
" If your health will allow this, your stay will
" accomplish a great object for the Church of
" Christ.

" Your friend Ribeymar, the chief Inquisitor,
" received me very kindly, and made a feast on
" the last day but one of my stay; at which were
" present the whole staff of the Santa Casa. He
" said he would answer your letter. The 'thieve-
" less errand' I had to visit the Inquisition a
" second time, was to enquire, whether the chief
" Inquisitor had written his letter.

" I did not touch at Cananore or Mangalore. I

" was afraid of losing the Inquisition and my pas-
" sage.

" On my arrival in England, I shall not fail to
" give you some account of affairs, if I mix with
" men, which I much doubt; for I am tired of
" fighting, and sigh for quiet and retirement.

" I remain,

" My dear Sir,

" Very sincerely yours,

" C. BUCHANAN."

It may be satisfactory to add, that the letter from the chief Inquisitor to Colonel Macaulay above referred to, strongly expressed his respect for that gentleman, and the pleasure which he had received from Dr. Buchanan's visit, notwithstanding the freedom of his enquiries and observations.

In another short communication to Colonel Macaulay about the same time, Dr. Buchanan mentions a pleasing mark of kindness which had been shewn him by one of his friends at Calcutta, and informs him of a proposal which he had made relative to one of the most stupendous and interesting objects of curiosity in India.

" Mr. Speke has sent a beautiful large quarto
" Bible after me, as a keepsake. He had heard
" that I complained of my sight in reading small
" print at night. And this is my last communi-
" cation with the learned of Calcutta. *Hoc Deus*
" *fecit.*

"I have put them on restoring Elephanta at "Bombay. I found the cavern and figures in a "state of progressive annual dilapidation. Mr. "Money has taken up the subject warmly. If "government does not execute it, I have proposed "a subscription, with a promise of five hundred "rupees as soon as the work shall commence "under a scientific superintendant. I have left a "memorandum of the subjects of improvement, "and reedification, according to my idea. I have "a reason for wishing that the Trinity in Unity "at Elephanta may remain while this lower world "exists."

Dr. Buchanan thus adverts to the same extraordinary remains of antiquity, in writing to Mr. Brown.

"I have visited Elephanta; a more wonderful "work than the Pyramids of Egypt. But the "works of Providence are yet more wonderful; "at least so I should esteem them; for in every "region, and in every clime, the lovingkindness "of God is magnified in my experience. May "his grace also be magnified in me! My love to "all your family."

On the 13th of March the Charlton arrived off Point de Galle, from which place Dr. Buchanan again wrote a few lines to Mr. Brown.

"I had intended," he says, "to have published "my letter to the Archbishop of Goa at this "place. But if we do not go on shore, I shall

" have no opportunity. I shall therefore publish " it at home[a].

" I have just been on board the Piedmontaise " frigate, which has been captured by the St. " Fiorenzo. The Piedmontaise lost one hundred " and sixty-five men killed and wounded, and ex- " hibited a scene of vast carnage. Captain Har- " dinge of the St. Fiorenzo is killed.

" I have extensive commissions for sending good " books and Bibles to Bombay, Malabar, and Cey- " lon. For if they have no preachers, they must " read.

" All is well on board this ship, and I hope " some good will be done.

" With unfeigned prayers for the best of spi- " ritual blessings on you and your family,

" I remain,

" My dear Sir,

" Very affectionately yours,

" C. BUCHANAN."

To Colonel Macaulay Dr. Buchanan wrote the next day, as follows.

" My dear Sir,

" We have just arrived at this place, and see the " Bengal fleet ready to sail; so that I have only " time to bid you farewell. We staid three days

[a] On his arrival in England, Dr. Buchanan found it unnecessary to publish this letter, the Inquisition at Goa having been abolished.

"at Columbo; one of which I passed with General Maitland at Mount Lavinia. After long "and interesting conversations, he was pleased to "promise that he would recommend to his Majesty's government 'an Ecclesiastical Establish-"ment for the island of Ceylon.' By the next "despatch he will send me, under cover to the "Bishop of London, copies of all the papers I "wanted relating to the ecclesiastical state of the "island for the last two centuries. He has agreed "to support the translation of the Scriptures into "the Cingalese language. I resided with the Honourable Mr. Twisleton, whom I found well disposed to second all my views. Mr. Heywood did "more. I think he is disposed to be zealous as a "pastor to his people. I shall correspond, I hope, "with both. They are surprised at the Governor's "full acquiescence in the above important measures. I hope he will not retract.

"I received your letters for your brother, which "I hope to deliver into his hands. I am much "obliged to you for your introduction to him.

"The fleet is now under weigh for St. Helena. "Farewell.

"C. BUCHANAN."

"H. C. Ship Charlton, Point de Galle,
"14 March, 1808."

Here we also must for the present take our leave of Dr. Buchanan; and, while he is pursuing

his homeward voyage, resume our account of various events and circumstances connected with his history, which occurred during the interval between the publication of his Ecclesiastical Memoir, and his return to this country.

MEMOIRS

OF THE

REV. DR. BUCHANAN.

PART III.

CHAP. I.

OF the events referred to at the close of the preceding division of this narrative, the first in order of time relates to the determination of the munificent prizes proposed by Dr. Buchanan to the Universities of Oxford and Cambridge, in the year 1805. It has been already stated, that the time assigned for this purpose was the 4th of June 1807; on which day, the prize was adjudged at Oxford to the Author of these Memoirs. At Cambridge some circumstances occurred which prevented any decision upon the subject; and which the following letter from the Vice-Chancellor of that University to Dr. Buchanan will sufficiently explain.

" Reverend Sir,

" The sum of five hundred pounds proposed by " you for the best Essay on 'The probable Design " of divine Providence in subjecting so large a " Portion of India to the British Empire.' &c. was " accepted by the University; and Dr. Milner, " Dr. Jowett, and Dr. Outram, appointed to read " the compositions, and decide upon their re- " spective merits.

" Of all that were sent in within the appointed " time, not one was deemed worthy of so magnifi- " cent a prize. Another came a few days after the " time, which was unanimously preferred to all " the rest; and to which the examiners would " without the least hesitation have adjudged the " prize, but did not think themselves authorized " to do so, without your special permission, as one " of the conditions, the presenting the composi- " tion within such a time, had not been complied " with.

" The author has since avowed himself to be " the Rev. J. W. Cunningham, M. A. of St. John's " college.

" Dr. Pearce, Vice-Chancellor at the time when " the examiners made their report, having heard " that you were on your passage to England, de- " ferred writing, as he daily expected to have a " personal interview with you: and thus has de- " volved to me the office of communicating to you " the thanks of the whole University for your very

"liberal offer, and their regret that your design "has not been completely carried into execution.

"Though I have not the honour of being known "to you, yet in admiration of your character as "the munificent Patron and Promoter of litera- "ture,

"I subscribe myself,

"With the greatest respect,

"Your very humble Servant,

"FRANCIS BARNES."

"St. Peter's College, Cambridge,

"Jan. 19th, 1808."

It appears that Dr. Buchanan did not feel himself at liberty to make any decision upon the point stated in the preceding letter, and that the University was unwilling to resume the official consideration of the subject. Dr. Buchanan, however, offered to bear the expense of printing Mr. Cunningham's work.

On the 10th of May and the 28th of June 1807, two sermons were preached before the University of Cambridge, by the Rev. Francis Wrangham, of Trinity College, and the Rev. John Dudley, of Clare Hall, pursuant to the proposal of Dr. Buchanan in the preceding year, on the translation of the Scriptures into the oriental languages. Two discourses on the same important subject were preached before the University of Oxford, on the 8th and 29th of November following, by the Rev.

Dr. Barrow, of Queen's College, and the Rev. Edward Nares, of Merton College. The two former of these sermons were published in the course of the year 1807, and the two latter early in 1808. All of them, with different degrees of ability and eloquence, and by various considerations and arguments, supported the duty and expediency of translating the sacred records into the principal languages of the East; and all strenuously maintained the general obligation of this country to attempt, by every wise and rational method, to promote the knowledge of Christianity in India. But the authors of these excellent discourses, like those of the first series of prize compositions, though a most able and efficient corps, formed the advanced guard only, if the expression may be allowed, of the main body which was now hastening to its support, and whose united exertions were eventually crowned with the most gratifying and decisive success.

Dr. Buchanan's Memoir on the expediency of an Ecclesiastical Establishment for British India, produced, as might be expected, a considerable sensation on the public mind. The subject was not only highly important, but it was new. The world had, indeed, heard much of East Indian commerce, policy, and conquests; but of East Indian religion, little or nothing. Now and then the name of a chaplain to the Company had been mentioned, and, still more rarely, that of a missionary to the Hindoos. But, generally speaking,

the whole subject of the religion of India was little known, and still less regarded. Its European population was presumed, without thought or enquiry, to be sufficiently provided with the means of Christian instruction; and as to the natives, they were considered as a race so completely separated from ourselves, and at the same time so religious and even moral in their own way, that, with the exception of those who had heard something of the Danish mission on the coast of Coromandel, the idea of converting any considerable number of the Hindoos was either treated as altogether unnecessary, and even unjust, or deemed in the highest degree visionary and impracticable. The admirable writings of Sir William Jones had illustrated the history, the antiquities, and the laws of India, and had excited some degree of literary and even political interest in favour of its native inhabitants; but the peculiarly Christian consideration of them and of their country was a topic which had hitherto been but incidentally noticed. In this state of things, a work like the Memoir of Dr. Buchanan, exclusively devoted to this momentous and unusual subject, and characterized by great boldness, decision, and ability, might naturally be expected to produce a powerful and various impression upon the public. The more religious part of it hailed this production as presenting facts and arguments of a most important nature, and as opening a boundless sphere of exertion to the newly awakened

and expanding energies of Christian benevolence and zeal; while others, and those a numerous and respectable class, considered it as at best a rash and unauthorized publication, and even deprecated it as tending to excite dissatisfaction at home and disturbance abroad. The growing extent and influence of the British and Foreign Bible Society, and the anxiety which it had evinced to promote the translation of the Scriptures into the oriental languages, added materially to the displeasure and alarm of the persons last alluded to.

It was not long before sentiments and feelings of a hostile nature were publicly avowed; and it forms a very remarkable coincidence of events in either hemisphere, that while attempts were, as we have already seen, making at Calcutta to arrest, or at least to impede, the progress of Scriptural translation, and to restrain the efforts of Christian missionaries, a formidable attack was carrying on in this country, with a view to check the ardour which had been kindled in the minds of multitudes in favour of both those great and interesting objects, and to provoke the authoritative interference of government to extinguish at once their hopes of effectually promoting them. The attack in question originated in a pamphlet published in the month of October 1807, under the title of "A "Letter to the Chairman of the East India Com- "pany, on the danger of interfering in the reli- "gious opinions of the natives of India, and on

"the views of the British and Foreign Bible So-
"ciety, as directed to India." This pamphlet, though at first anonymous, was shortly afterwards avowed by Thomas Twining, Esq. a senior merchant on the Bengal establishment; who announced it as only the precursor of a motion, which he intended to bring before the Court of East India Proprietors, for expelling from Hindostan all the Christian missionaries, who were then labouring in that extensive but neglected field; and for preventing the holy Scriptures from being circulated in the languages of the East. The alarm of this gentleman, which could excite so formidable an intention, was no doubt genuine and extreme; though, as it has been well observed, the changes which have taken place since the date of his publication, both in the religious state of India, and in the opinion of the public at large respecting the propagation of Christianity in the East, give to his distorted representations the air of irony and satire, rather than of grave complaint and serious expostulation. Mr. Twining's pamphlet was chiefly composed of partial extracts from the Reports of the British and Foreign Bible Society, and from Dr. Buchanan's Memoir, which undoubtedly indicated the wish and the design to promote the knowledge of the Gospel throughout the world, and, amongst other quarters, in which that knowledge was particularly needed, throughout the British dominions in India. This laudable intention

Mr. Twining interpreted as evidence of a strong disposition to interfere, in some violent and unwarrantable method, with the religious opinions of the native inhabitants, and as exposing our eastern possessions to the most imminent and unprecedented danger.

With respect to the share of the British and Foreign Bible Society in this extraordinary charge, it is only necessary to refer to the able reply published by the Rev. Mr. Owen, in the month of December following, and to that part of his History of the Society, which relates to this controversy.

The attack of Mr. Twining upon Dr. Buchanan was founded partly upon some passages in his Memoir, in which he discusses, in the most calm and benevolent manner, the duty, the practicability, and the advantages of endeavouring to promote Christianity in India; and partly upon the misconstruction of one sentence, in which the acute sensibility of the former gentleman led him to imagine, that Dr. Buchanan, in expressing his opinion as to the expediency of *coercing* the contemptuous spirit of the *Mohammedans*, was desirous of exercising some species of *compulsion* with respect to the religious sentiments of our native subjects in general. The term thus used by Dr. Buchanan may perhaps be considered as unfortunate, and he himself, on being informed of the perversion which it had suffered, omitted it in a subse-

quent edition of his Memoir; but even as it originally stood, no one, who had read that publication with common attention and candour, could so far mistake the whole object of the writer as to suppose him guilty of the absurdity of recommending, that the natives of India should be converted to the Christian faith by *force*.

Notwithstanding the vague and unsatisfactory nature of this attempt to arrest the progress of Christianity in India, there were not a few, who, from the respectability of the quarter from which it issued, from ignorance or misconception of the subject, from mistaken views of worldly policy, from the want of any lively sense of the infinite value of the Gospel, and from a morbid dread of every thing which was pronounced by persons affecting local knowledge as likely to endanger the security of our eastern empire, were disposed to favour and support it.

The prejudice and alarm which began to be excited by Mr. Twining's pamphlet were increased by the publication of one, and subsequently of a second, by Major Scott Waring; who inveighed with even greater warmth and violence against the Bible Society, the missionaries in Bengal, and the Memoir of Dr. Buchanan; and, in addition to the misrepresentation of his sentiments which has been just referred to, discovered in his benevolent recommendation of adopting destitute Hindoo children, with a view to their education in Christian

principles, another proof of his wish to introduce a system of compulsion in India!

But the exertions of the friends of religion were successful in checking the rising spirit of jealousy and opposition occasioned by these publications; so that on the 23d of December, when the Court of Proprietors met at the India House, Mr. Twining found so little encouragement to propose his threatened motion, that he withdrew it, and the Court in consequence adjourned.

The important controversy, however, which had been thus begun, did not terminate here. Early in the year 1808, it was renewed by the publication of a pamphlet, entitled, a "Vindication of the "Hindoos from the aspersions of the Rev. C. Bu-"chanan, M. A.; with a refutation of his argu-"ments for an Ecclesiastical Establishment in "British India. By a Bengal Officer." This extraordinary publication was distinguished by the bold avowal, that the Hindoo system little needs the ameliorating hand of the Christian dispensation to render its votaries a sufficiently correct and moral people, for all the useful purposes of civilized society. Its military author, therefore, endeavoured strongly to maintain the excellence of the moral and religious doctrines of the Hindoos, and of the moral character of the Hindoos themselves. With much pretension, however, to local knowledge, he, in fact, betrayed much local ignorance, and with some partial information as to the speculative sys-

tem of the Brahminical religion and morals, great disregard to its practical influence, and total deficiency in all large and general reasonings.

The "Bengal Officer," like his predecessors in this warfare, dealt much in general abuse of Dr. Buchanan's statements in his Memoir, but adduced no one definite proof of their incorrectness. And here it may be right to observe, that while a few expressions in that work relative to the apparent absence of religious views and feelings in the Europeans generally resident in India, might be considered as somewhat too strongly and indiscriminately hazarded, no well-grounded objection to his representations upon any point connected with his main argument was ever substantiated. So convinced was Dr. Buchanan himself of his correctness and integrity as to the statements contained in his Memoir, that in a note to his letter to the Court of Directors from Calcutta, in December 1807, which has been already mentioned, he ventured to make the following appeal upon this subject.

"The Memoir of the expediency of an Ecclesi-
"astical Establishment for British India has now
"been in the hands of our Indian governments for
"a year and a half, and I have not heard that any
"one fact or deduction contained in that volume
"has been disputed or disproved; which in this
"country, where the merits of such a work can be
"best understood, and where only just information

"of the local circumstances therein detailed can "be obtained, and where moreover there are *four-* "*teen* weekly publications to animadvert on that "information, may be considered as some testi- "mony to its general accuracy, as well as some "acknowledgment of the necessity of the great "measure therein proposed."

The labours of the friends and advocates of diffusing Christian knowledge in India more than kept pace with those of its adversaries. Amongst others, the venerable Bishop Porteus[a] wrote some remarks on Mr. Twining's pamphlet, which were published anonymously, and which, in a strain of animated and well-directed irony, defended the measures of the British and Foreign Bible Society, and what his Lordship termed "Dr. Bu- "chanan's invaluable Memoir."

Early in the spring appeared Mr. Cunningham's "Essay on the duty, means, and consequences of "introducing the Christian religion among the "native inhabitants of the British dominions in "the East;" forming a part of the work which he had submitted to the University of Cambridge, as a candidate for Dr. Buchanan's prize. The main argument of this able and elaborate publication was founded upon the malignant and pernicious nature of the Hindoo superstition; which was here so completely developed, as not only to form a deci-

[b] See Owen's History of the British and Foreign Bible Society, vol. i. p. 350.

sive answer to the statements of such writers as the Bengal Officer, but to prove the obligation of Great Britain to communicate that divine system of faith and morals, by which alone the civil and religious character of the natives of India can be effectually improved.

Mr. Cunningham's Essay was followed by the Prize Dissertation of the author of these Memoirs; of which he will only observe, that he will ever esteem it one of the chief privileges and blessings of his life to have contributed, in whatever degree, to the accomplishment of the great end which the admirable proposer of the subject had in view; the infinite importance of which is confirmed by every year's experience, and cannot fail ere long to be universally acknowledged.

One other work remains to be mentioned of singular excellence and authority; and of which it has been justly remarked, that had it appeared in an earlier stage of the controversy, it would have superseded every other. This was the production of Lord Teignmouth; who, together with the principles of Christian piety and benevolence, brought to the consideration of the weighty subject in question the correct and extensive local knowledge and the practical wisdom and experience which were the result of the high stations he had occupied in India. The temperate and dignified manner in which his Lordship discussed the various topics connected with the controversy before us, deserve

the highest admiration; nor is it too much to assert, that his "Considerations on the practicability, policy, and obligation of communicating to "the natives of India the knowledge of Christianity," were not only conclusive of the temporary contest in which they appeared, but will remain a standing testimony to the duty of a Christian nation towards its ignorant and unconverted subjects.

It would be unjust to close this brief enumeration of the principal writers in this controversy, without mentioning the eminent services of one periodical publication, distinguished by the zeal and ability with which it originally embraced and steadily supported the great cause of Christianity in India. It is scarcely necessary to add the name of "the Christian Observer;" which, whether in the examination of the productions on either side of the question, or in original communications, may justly claim a very considerable share of the praise which belongs to its successful termination.

Thus, as in the instance of the rising opposition at Calcutta, the storm which threatened to overwhelm the efforts of Christian benevolence in this country to diffuse the knowledge of the Gospel in the East was quickly dispersed; and the advocates of this important and salutary measure were for the present permitted to pursue their peaceful and charitable course without farther interruption or disturbance.

CHAP. II.

WHILE the controversy, of which a brief view has been given, was thus carrying on, the person, whose zeal and activity had principally given occasion to it, was quietly pursuing his voyage from India to his native country. Of the incidents which occurred during the five months which intervened between Dr. Buchanan's departure from Point de Galle in Ceylon to his arrival in England about the middle of August, no memorial appears to have been preserved. The following extracts from letters to several of his friends, though they fail in expressing his emotions on revisiting his native shores, after an absence of twelve years, during which he had been employed in so important and honourable a manner, and had experienced such vicissitudes of joy and sorrow, of repose and toil, of gratification and trial, will yet afford some notices of his proceedings. They will serve also to shew his filial affection, his wish for retirement, yet his desire of usefulness as a minister of the Gospel, and his lively interest in the progress of true religion in this country.

His first visit, on his arrival in London, was to the house of Mr. Newton; "but judge," said he,

to one of his correspondents, "what were my "feelings, when I was informed that my venera- "ble friend had entered into rest some months "before. I next proceeded to Cadell's, expecting "to have had the 'Christian Institution' put into "my hands; but here also I was disappointed."

Thus deprived of two of the principal objects of his immediate attention, Dr. Buchanan turned to others of a more private and domestic nature.

"London, 20th August, 1808.

"I arrived here two days ago, and was happy "to hear that you and your family were well. I go "down to Northwold in a day or two, whence I "shall proceed to Scotland to see my aged mo- "ther; and on my return I hope to pay you a "visit in Cornwall.

"I have enjoyed good health on board ship. I "have no thoughts of ever returning to India "again. My wish is, to take a cure of souls, and "to grow old preaching the Gospel; and I look "out for retirement. The chairman and his de- "puty were desirous that I should conciliate "the Directors, by waiting on them individually "in the usual manner. I have accordingly paid "my respects to them all. It seems, that on "Wednesday next there is to be a grand discus- "sion on Indian missions. Lord Minto has sent "home my letter to him, to the Court, and this

"is the subject which calls for its attention on "Wednesday.

"In the mean time I dismiss it from my mind "altogether, being careless of the result, as it af- "fects myself. I read no pamphlets, and scarcely "know what has been doing. Nor do I wish to "know any thing, till I have seen my family in "England and Scotland, and have enjoyed for a "time their tranquil society."

"Northwold, Norfolk, 30th Aug. 1808.

"I received your letter as I was leaving Lon- "don. Your affectionate expressions well accord "with your long proved kindness to me and my "family. It would indeed give me a sincere de- "light to visit you at this time with my two little "girls; but I have not lived with my mother "these twenty years, a fortnight excepted. I have "a long arrear of filial affection and personal at- "tention to bring up, and must first fulfil this "duty.

"I shall probably stay over the winter in Scot- "land. There is an Episcopal Church in the vi- "cinity of my mother's house, where I may exer- "cise my ministry, and where I may possibly re- "main, if I should find my labours useful.

"Charlotte and Augusta are so much grown, "that I should scarcely have known them. The "natural feelings of children to a father, and of a "father to his children, have been displayed in a

" remarkable manner in many instances, and with
" such powerful sympathy, as has been delightful
" even to the beholders."

" Stamford, 12th Sept. 1808.

" Much more good has been done by the pro-
" position of the literary prizes than I ever ex-
" pected.

" Wherever I go, some commotion prevails; a
" conflict between light and darkness, which was
" not known when I left England twelve years
" ago."

" Glasgow, 28th Sept. 1808.

" We arrived here on the 20th instant, and
" found my mother and family in fine health,
" both in body and spirit. We stopped on Sunday
" at Stamford, on Wednesday at York, and on
" Sunday at Carlisle. The Dean of Carlisle, with
" whom we dined, lifted up his voice against the
" races for the first time. He had long been op-
" pressed in spirit on the subject; and he devoted
" his last day of preaching this season to the con-
" sideration of it. The cathedral was crowded, and
" he preached the word with great energy and
" eloquence.

" Mr. S—— has written to me, hoping I am
" not offended at his interfering with the publica-
" tion of the book. I have answered, that on the
" contrary I consider his and Mr. G——'s inter-

"ference as the act of Christian friends; that I "doubt not they acted for the best, according to "their judgment; but that I can form no opinion "on the subject myself, as I have not yet read the "publications of the controversy."

When the attachment of Dr. Buchanan to the plan developed in the work just alluded to is considered, his acquiescence in the judgment of his friends affords a striking proof of his diffidence and humility.

"On Sunday last," Dr. Buchanan again writes from Glasgow, "I preached in the English church "here to a crowded auditory. The Presbyterians "come to hear, notwithstanding *the organ*. Both "in England and Scotland a more tolerant spirit "seems to pervade the different sects than for-"merly.

"In a few days I propose to leave Scotland, "and to proceed with my little girls to Bristol. "If I stay any longer at Glasgow, I fear I shall "never get away."

Dr. Buchanan arrived at Bristol on the 21st of November, and on the 25th gave the following account of his journey from the North.

"I returned from Scotland by the way of New-"castle and Durham, after passing a week at "Edinburgh. I was frequently with Professor "——, with whom I discussed the Edinburgh "Review, which I told him was denominated in "the middle counties of England, 'The Northern

"Blast.' He assured me that he had now nothing "to do with that work, directly or indirectly; and "seemed to lament that it was conducted with so "little judgment. I asked him whether it was too "late to retrieve its character; I was anxious for "the fame of my countrymen; the Bishop of "Durham had already renounced it, and his ex- "ample would soon be followed by others. The "Reviewers observed in defence, that most of the "obnoxious articles have come from England. "—— told me that it was with the greatest re- "luctance the editor admitted the Review on In- "dian Missions, and that he wrote a long note in "qualification of the text.

"I passed two days at Bishop's Auckland. The "Bishop entered into various subjects of religion "and literature with great spirit. He told me it "was true he had forbidden the Edinburgh Re- "view to lie on his table. He did not think it "right to sanction a work which had so grossly "insulted religion. Some other gentlemen had "expelled it on the same ground.

"I took an opportunity of mentioning to his "Lordship, when he was asking what appeared "strange to me after a twelve years absence, that "I thought the Bishops seemed to have too little "correspondence with each other on the interests "of religion; that they were like twenty-four in- "sulated kings or barons in their castles, while "the enemy were scouring the plains, and did not

" sufficiently encourage men of learning and piety " to come near them, and offer their counsel on " subjects connected with the Church at home " and abroad.

—— " I visited Mr. Cecil yesterday, who is " close by me here. He is much better; and is " very anxious that I should write the Life of " Swartz. I was happy to hear him talk with " such spirit."

For the various excellencies of the eminent minister of Christ whose name occurs in the preceding sentence, and who was then near the close of his earthly career, the author of these Memoirs gladly seizes the opportunity of testifying his affectionate veneration. In a subsequent letter, Dr. Buchanan adds another brief notice of this admirable man.

" Notwithstanding his weakness, he seems to " feel a singular pleasure in hearing me talk on " oriental subjects, and the diffusion of the Gospel " generally. It seems he once preached a ser- " mon[a] which led him to some enquiry on these " subjects; for most people, I perceive, know little " about them.

" You notice the spirit so hostile to you among " your relations. If it be merely on account of " the Gospel, there is nothing more to be said or

[a] This was Mr. Cecil's able and impressive sermon before the Church Missionary Society, in the year 1803.

" thought of it than this, ' That the reproach " of Christ is great riches; and that to you it is " given not only to believe, but to suffer for his " sake.'

" I have been called to preach a charity sermon " for the Bristol Infirmary. And they now wish " me to preach the annual sermon at Mr. Bid- " dulph's church, for ' Missions to Africa and the " East.' They think more highly of me than " they ought to think; but being now somewhat " of a public character, my testimony is accepta- " ble. But my chief employment is at St. Mary " Redcliffe.

" I have no thoughts of going to India. There " is no peculiar sphere of usefulness for me there; " nor is it probable that any will offer. As for my " place of residence for the remaining years of my " life, I have no partiality. I care not where I " live or go. It sufficeth that I am employed for " the present."

In the course of the autumn in this year, Dr. Buchanan received two letters from his friend Mr. Brown, dated about two months after his own departure from India; the following extracts from which are strongly expressive of that excellent man's esteem for his late valuable colleague.

" I begin," he says, " with acknowledging the " receipt of all your letters from Columbo, Cochin, " Tellicherry, Goa, Bombay, and lastly from Point

" de Galle. The news all good. Your journey " prosperous, and promising the best fruits.

" Well! You have fought your fight, and fi- " nished with the Archbishop of Goa, and are " gone. May peace and safety attend all your " paths; and may the providence of God preserve " you to embrace your children, and to do good in " the world!

" I have the best accounts of Martyn, Sabat, " and Mirza. The Persian and Hindostanee are " both ready. You will see we want a press for " Martyn.

" I send you a copy of the Archbishop's letter. " No name was upon it. The inscription on the " cover was 'The Vice-Provost,' and it was brought " to me.

" Since you left me, war has been in all my " gates. But I have nothing to lose; neither fame " nor money. Let them burn me if they please. " I shall make as good a fire as Brahmin women; " two of whom were burnt last week near us; one " before my eyes. I get disgusted and indignant " on these occasions, and am always weighed down " for some days after witnessing such horrible sa- " crifices to Moloch. Surely the 'Christian In- " stitution' will demolish this most diabolical re- " ligion.

" I now send you two copies of Lord Minto's " college speech. Mr. Harington, to whom I had " sent the report of the Chinese examination, took

" it to his Lordship. He doubted at first whether " all this was real. To be certain, he sent Dr. Ley- " den to me; to whom the whole was rehearsed, " and who gave 'confirmation strong' to the re- " port. Lord M. made several enquiries of me, " and seemed pleased with what had been done.

" While I am writing, I have received a long " account of the particulars of ——'s death, from " his son. His end was most blessed. The vic- " tory was complete. He was surprised to be told " he was dying, but it did not discompose him for " a moment. His language was, 'Whom have I " in heaven but thee?' He broke out in Dr. " Watts's translation of these words, which were " his last. I shall find, a week or two hence, some " interesting things to say in a funeral sermon, " which I am requested to preach, and should " have preached if not requested; for these are " our best occasions for working on the dead " mass; and you were always diligent to improve " them.

" I used to think you would make some im- " provement of my death. It must now be left to " Limrick. Let him say, Alas! my brother, and I " shall be satisfied. I have been a brother to him, " and am yet; and shall be when I die, if I die " before him. I shall have something to add, per- " haps, but I say here,

" Yours affectionately,

" D. Brown."

The letter to which Mr. Brown refers in the preceding extract was from the Archbishop of Canterbury; and it is here added, as a proof of his Grace's approbation of the important measure which it was the great object of Dr. Buchanan's Ecclesiastical Memoir to recommend, and of his anxiety to promote its accomplishment.

"Lambeth Palace, Oct. 3d, 1807.

"Reverend Sir,

"When I look back on the date which the manuscript transmitted through your means, from "the college of Fort William, to the archiepiscopal "library at Lambeth, bears upon its earliest pages, "I am fearful lest I should appear to yourself, and "to those with whom you are connected, insensible to the value of this splendid gift, or strangely "negligent of common courtesy. At the time it "arrived, I was anxiously employed in communicating with those, as well in office, as out of office, who were best acquainted with the wants of "the Protestant Church in British India, and best "able to supply them. If in my answer to your "letter, written in the first pages of the Koran, I "could have reported some progress in the great "work of regulating the Church in India, I should "have felt that in fulfilling my duty I had made "the best return in my power for the munificence "I had experienced from you. Under this expectation, I have been led imperceptibly to a

"longer silence than ought to have been permit-
"ted; and I am now obliged to break it, without
"making that report, which would have been its
"best apology. Nevertheless, Sir, I will not de-
"spair of ultimate success. The object we have
"in view is a reasonable object, and must not be
"lightly abandoned. It is not the spirit of making
"proselytes by which we are actuated, but the so-
"ber wish to maintain, in its purity and strength,
"Christianity among Christians. If it shall please
"God through these means, the best, I had al-
"most said the only means, in the hands of man,
"to spread the blessings of Christianity, it is a
"result devoutly to be wished, but not impatiently
"pursued. Experience may have taught us that
"they are blessings that will not bear to be
"crudely and prematurely obtruded; they must
"be left to grow at their ease, and to ripen out of
"the character, and discipline, and doctrine of
"that Church which is planted in India, and
"which is necessarily the object of daily and cu-
"rious observation.

"I have the honour to be,
"Reverend Sir,
"Your faithful humble Servant,
"C. CANTUAR."

The speech of Lord Minto, copies of which Mr. Brown mentions that he had transmitted to Dr. Buchanan, was that which his Lordship delivered

on the 21st of February 1808, after the annual disputations in the college of Fort William; and in which, amidst his testimony to the progress of oriental literature in that institution, he took occasion to advert in terms of high praise to the proficiency in the Chinese language of the missionaries at Serampore, which must have been peculiarly gratifying to Dr. Buchanan, as the early friend of that most important pursuit.

"I must not," said his Lordship, "omit to commend the zealous and persevering labours of Mr. Lassar, and of those learned and pious persons associated with him, who have accomplished, for the future benefit, we may hope, of that immense and populous region, Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark, and Luke; throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world."

To this liberal and enlightened tribute of applause to the importance of the Chinese translation of the Scriptures, Mr. Brown in the second of his letters to Dr. Buchanan added the gratifying and unexpected intelligence, that Lord Minto supported the translations generally, and had subscribed to some of the works then carrying on at the Serampore press.

The following extract from one of Dr. Buchanan's letters to a friend, in January 1809, on

the dangerous illness of a near relative, as well as the tenor of the concluding remarks, shew the prevailing piety of his mind.

"I sincerely sympathize with you on this affliction; but the excellent accounts you give of her spiritual state must be your chief consolation. Happy for her that her affliction hath been sanctified! Whatever be the event, there is great room for praise and thanksgiving. I feel this the more from having just heard that a beautiful young lady, of good family and great fortune, has finished her course at the Wells here, and died without a ray of hope. Blessed then is your family, which hath 'this hope,' in the midst of a perverse generation. May it be your hope unto the end!

"All is well in India; only Buonaparte is expected. And if the news of this day be true, he *may* be expected. But 'the Lord reigneth, be the earth never so unquiet.' I behold the tumult of the present scene with much tranquillity. But we must be in the circumstances in which Miss —— now is, to be able to view it aright; and to see the utter insignificance of things temporal, when weighed in the scale with things eternal."

In a letter to Mr. Brown about the same time, the following passages occur.

"People imagine that I am meditating war. Nothing is farther from my thoughts. I am at

"present reading the Bible, and studying some "subjects for sermons to poor people.

"I stand remote from the world. I do not even "know whether the Court of Directors pays my "furlough allowance. But on this, and other sub- "jects, I shall be able to say more after I have "been a year in the country.

"The Chinese printing" (which had been sent to him by Mr. Brown) "is very admirable. You "are cheaper too than I was, when I gave four "annas for every character.

"The arrival of Mr. Thomason will brighten "your prospects. I told Mrs. M. her prayers "would bring good men.

"Mr. B. here is a most useful evangelist. I "shall enclose to you an account of the death of "his daughter, aged fourteen. He lost four chil- "dren in a year, and preached nobly to the hearts "of his large congregation during the whole pe- "riod. So you see good men have their trials "on the banks of the Severn, as well as on the "Ganges.

"You will regret to hear that Henry Kirke White "was first proposed to Mr. Thornton," (meaning for his own benefaction to some student at the University,) "and," for reasons which do not ap- pear, "was rejected."

On the 26th of February Dr. Buchanan preached his sermon, entitled "The Star in the East," at the parish church of St. James, Bristol, for the benefit

of the Church Missionary Society. This was the first of that series of able and well-directed efforts by which its excellent Author, in pursuance of the resolution he had formed in India, endeavoured to cherish and extend the interest he had already excited for the promotion of Christianity in the East. The object of this sermon was to detail some of the more prominent proofs, that "the "day" had at length begun to "dawn," and "the "day-star to arise" on the benighted inhabitants of Asia; and its peculiar excellence consisted in the strength and simplicity with which these evidences were exhibited.

After stating the labours and the success of the Church of Rome, and of the Protestant missionaries, more particularly of the venerable Swartz, Dr. Buchanan introduced the highly interesting account of the martyrdom of Abdallah, and the conversion of Sabat, which can never be read without the deepest emotions of admiration and pity.

The subsequent apostasy of Sabat from the faith which he once appeared to have so cordially embraced, while it affords a lamentable proof of the depravity of the human heart, does not in the slightest degree affect either the truth of the narrative, or the object to which it was applied, of illustrating the divine efficacy of the Gospel. That will still remain the same, whether the unhappy apostate should, as there seems to be some faint

reason to hope[a], once more be "renewed to re-"pentance," or become the final victim of impenitence and unbelief. Nor ought the deplorable defection of this once promising convert to be adduced as any proof of the want of judgment or penetration in Dr. Buchanan, and others[b], who, in common with him, trusted to the fair appearance and the striking evidences of sincerity, which this learned but deluded Arabian manifested during several years; though it may, and undoubtedly ought to teach a lesson, both of caution to the Christian minister, and of humility and self-distrust to the professed convert, not only in the East, but in every quarter of the world.

The conclusion, however, which was drawn by Dr. Buchanan from the various facts he had enumerated, and which he afterwards strengthened by some other encouraging considerations, was sufficiently established, that the time for diffusing Christianity in the East was come. The remainder, therefore, of this interesting discourse was occupied with an earnest and persuasive appeal to his hearers on the duty of cordially supporting this important measure; which is so appropriate to

[a] In a letter published in the Asiatic Journal for January last, from a Prince of Wales's Island Gazette, this wretched man refers to Dr. Buchanan's account of him in the "Star in "the East," and affirms, that he has never ceased to believe the truth of the Christian religion.

[b] Particularly the late Rev. Henry Martyn.

every period, and contains so valuable a testimony to the nature and necessity of spiritual religion, that it can scarcely be deemed irrelevant to introduce a part of it in this place.

"Behold then, my brethren, the great under-
"taking, for the promotion of which you are now
"assembled. If it were in the power of this as-
"sembly to diffuse the blessings of religion over
"the whole world, would it not be done? Would
"not all nations be blessed? You perceive that
"some take a lively interest in this subject, while
"others are less concerned. What is the reason
"of this difference? It is this: every man who
"hath felt the influence of religion on his own
"heart will desire to extend the blessing to the
"rest of mankind: whereas he who hath lived
"without concern about the Gospel of Christ will
"not be solicitous to communicate to others a gift
"which he values not himself. At the same time,
"perhaps, he is not willing to be thought hostile
"to the work. But there is no *neutrality* here.
"'He that is not with Christ,' in maintaining his
"kingdom on earth, 'is against him.' Every one
"of us is now acting a part in regard to this mat-
"ter, for which he must give an account hereafter.
"There is no one, however peculiar he may reckon
"his situation or circumstances, who is exempted
"from this responsibility.

"Begin then at this time the solemn enquiry,
"not merely into the general truth of Christ's re-

" ligion, but into its divine and converting power.
" You observe that in this discourse I have distin-
" guished between the *name* of Christianity and
" the *thing*. For it seems there are some persons
" in this country, who having departed from the
" principles of our Reformation, admit the *exist-*
" *ence* of the Spirit of God, yet deny his *influence;*
" and who agree not with the Apostle Paul, that
" the 'Gospel cometh not in *word* only,' but 'in
" *power,* and in the Holy Ghost, and in much as-
" surance.'

" The great Author of our religion hath himself
" delivered the doctrine in the most solemn man-
" ner to the world. 'Verily, verily, I say unto
" you, Except a man be born again, he cannot see
" the kingdom of God.' *Verily, verily;* it is an
" undoubted truth, an unchangeable principle of
" the heavenly dispensation, that, except a man be
" renewed in his mind by the Spirit of God, he
" shall not have power even to *see* or behold the
" kingdom of God. If our Saviour hath delivered
" any one doctrine of the Gospel more clearly than
" another, it is this of a spiritual conversion; and
" the demonstration of its truth is found in all
" lands, where the true Gospel is known. Chris-
" tians, differing in almost every thing else, yet
" agree in the doctrine of a change of heart, through
" faith in Christ. This is, in fact, that which dis-
" tinguishes the religion of God in Asia, from the
" religions of *men.* In every part of the earth,

"where I myself have been, this doctrine has "been proclaimed as the hope of the sinner, and "the glory of the Saviour."

The services of Dr. Buchanan not being permanently required at Bristol, he was desirous of obtaining some settled employment; and, with the humility and anxiety to be actively engaged in his Master's service, which had ever distinguished him, would gladly have retired to some country curacy. "I wish too," he observed to a friend, "to be fixed for a time, if it were but to organize "a library;" having brought scarcely any books with him from India, except the Bible.

In the mean time he projected a journey to the University of Oxford, where he arrived at the beginning of April, and remained about ten days. His object in this visit was to look into the libraries, and to compare and collate certain oriental manuscripts. He appears to have been received with much civility by the Heads of Houses, and to have been gratified by the society of several members of the University. During his stay, he preached at the parish churches of St. Martin and St. Giles.

It might perhaps have been expected that the University would have conferred some mark of its respect on Dr. Buchanan, as the munificent patron and promoter of oriental literature and religion. The University of Cambridge had not, indeed, as yet set the example of such a step, though it took

the first appropriate opportunity of so doing. It may, however, be regretted, that no proposal of any similar honour should have been subsequently made at this place; though Dr. Buchanan himself was so far from any feeling of this nature, that in a letter to one of his friends shortly after his visit to both Universities, he observed that they had been very kind to him, and had done every thing that he wished.

A few extracts from several letters written from Oxford, and its neighbourhood, will not be unacceptable. The first, it will be seen, is to one of the sisters of the late Mrs. Buchanan.

"Oxford, April 3, 1809.

"This is the day on which I was united in mar-
"riage to your sister Mary. I rejoice when I
"think that you and M. are following her steps.
"She is now in the enjoyment of scenes of bliss,
"while we are afflicted by contests below. But
"she had her day of affliction also, and when she
"was sufficiently purified by the refiner, she as-
"cended on high.

"I hope you and I shall be carried through in
"like manner, and leave some testimony that we
"were not of this world. How great is the change
"made by grace on a young person! May you be
"more and more conformed to his image, and
"learn to know (what St. Paul saith passeth know-

" ledge) the length, and breadth, and height, and
" depth of the love of Christ to usward.

" My love to your husband; and believe me to
" be very affectionately yours,

" C. BUCHANAN."

" Woodstock, 4th April, 1809.

" I spent yesterday in the Bodleian Library, and
" I am to-day looking over the Duke of Marlbo-
" rough's at Blenheim. He has a noble collection
" of oriental Bibles. I want to compare some
" Biblical MSS. from the East, with the Bodleian
" this week, with the aid of Drs. White and Ford.
" Dr. Ford is a well-informed, vigorous scholar;
" but Dr. White seems nearly worn out. There is
" nothing that wears well in old age but heavenly
" learning: a proof this, that there *is* a 'wisdom
" which cometh from *above*.' It is only the Chris-
" tian who can say,

" The soul's dark cottage, batter'd and decay'd,
" Lets in new light thro' chinks that time has made."

" Oxford, 13th April, 1809.

" In my last I asked you to aid me in doing a
" service to the *English* church in India[a]. Will
" you now grant a boon to the *Arabian* and *Per-*
" *sian* church? I want to send out immediately to

[a] This was respecting an organ, which Dr. Buchanan had been requested to procure for the mission church at Calcutta.

"Calcutta a fount of Arabic and Persian types for "printing the Scriptures and other works in these "languages. The Persian is most urgent. I shall "want to see a specimen of the type before the "agreement be concluded.

"I have been at Blenheim two days, looking "into the Duke of Marlborough's library, where I "found my old fellow collegian, ———, author of "——, domestic chaplain. I had not known it "was my own friend who was the author of that "work. 'What,' said I, 'have you spent the last "twelve years in writing *verses*, and to be mangled "by the Edinburgh Review after all?' I urged "him to run off immediately. He possesses noble "talents; and looks forward, though not with much "ardour, to the opportunity of making a better use "of them than he has hitherto done."

From Oxford Dr. Buchanan proceeded to London, from whence he wrote to Colonel Sandys as follows.

"London, 28th April, 1809.

"I received your last while I was at Oxford. I "stayed there about ten days; and left a manuscript "of the Gospel of St. John in the Ethiopic lan- "guage, which I found in the East, with the Ori- "ental Professor, Dr. Ford, who is going to collate "it. Other MSS. of the Hebrew and Chaldaic "Scriptures I propose to deposit in the public li- "brary of the University of Cambridge. I pro-

" ceed thither to-morrow, to preach on Sunday in " Mr. Simeon's church.

" My friends here wish me to take Welbeck " chapel, while Mr. White, the present preacher, " goes to his living in the country. If I find that " my endeavours are blessed, I shall probably re- " main in it. But it is rather my wish to retire " to a parish in the country.

" The 'Star in the East,' I find, has excited a " general interest. I breakfasted yesterday with " the Bishop of London, who said he was sure it " would do a great deal of good."

A few extracts from various letters to his friends will serve as a brief journal of Dr. Buchanan's proceedings at this period.

" Terrace, High Street, 12th May, 1809.

" I returned yesterday from Hertford college, " with which I was much pleased. Of course it " owes its present efficiency chiefly to a wise se- " lection of professors. Dealtry alone would do " honour to any institution.

" My friends have found me out here, and my " engagements multiply; but after a short time I " hope to be at large. I find a great body of In- " dian families in these streets, who appear to have " really less religion here than they had in the " East. In the great multitude with whom they " are now mixed, their conduct is not so easily

" recognized as in India; and being less conspi-
" cuous, they think themselves less responsible. It
" is difficult to know what or how to preach to
" such. I must pray for divine direction.

" The Ethiopic Gospel is now at Cambridge;
" and one of the professors is about to examine
" and collate it, as soon as he has improved him-
" self a little more in the language. Other per-
" sons will be appointed to examine the other
" MSS.

" A few Sundays ago I preached the annual
" charity sermon at the Lock Hospital, where I
" found a great body of the religious world of Lon-
" don of the higher cast. Instead of entertaining
" them with news from India, which, perhaps,
" some expected, I gave them an account of the
" spiritual resurrection."

In the letter which next follows, Dr. Buchanan notices the distinguished honour which had been just conferred upon him by the University of Cambridge, and adds some interesting particulars respecting his ministry at Welbeck chapel.

" Cambridge has conferred on me the highest
" honour in her gift. She petitioned his Majesty
" to grant me the degree of Doctor in Divinity.
" The mandate was issued, and I received the de-
" gree on the commencement day last week. Dr.
" Ramsden, as Regius Professor of Divinity, deli-
" vered a speech on the occasion, in the name of

" the University, in which he referred to the evan-
" gelization of the East, and to my endeavours.
" The Duke of Gloucester and many of the nobi-
" lity were present. I waited on the Bishop of
" Bristol after my degree, and received from his
" Lordship an assurance, that he would ever sup-
" port the cause in which I had been so long en-
" gaged. He subscribed at the same time to the
" Bible Society. All the Heads of Houses whom
" I saw professed their gratification at the public
" notice the University had taken of the subject.
" I shall be shortly called to preach before the
" University.

" I live very retired at present; preaching regu-
" larly to my congregation, and attending little to
" public affairs. The nobility have mostly left
" town; but their seats at my chapel are filled
" generally by the poorer sort. The Duke of
" Gordon, Lord R. Seymour, and others, yet re-
" main. I pray to be enabled to persevere to the
" end of my time with them, next November; and
" after that, to the end of my race, wherever I shall
" be called to run.

" The Christians in Travancore are suffering
" persecution, which may do them good. I fore-
" see another conflict on missions: may we all be
" found faithful and prudent, wise and harmless!

" Before the nobility left town, I delivered to
" some of them at Welbeck chapel my views
" of the pious and useful life of the late Bishop

" of London. I noticed his exertions to preserve " the purity of public morals; and gave them an " account of my last interview with the Bishop, a " few days before his death, and of his testimony " to serious piety. Speaking of a public trial then " pending, in which some allusion had been made " to the religious character of one of his friends, " he observed, that the character of public men " professing religion was severely tried, and often " greatly misrepresented in the present age. And, " addressing himself to the Master of a college in " one of our Universities, then in company, he " added these words: 'The man who shall at this " day conduct himself in a strictly religious man- " ner, and make a profession of serious piety, must " be content to be misunderstood by some, and " called by a name of reproach.'"

The following is a somewhat fuller account of the effect of Dr. Buchanan's ministry at Welbeck chapel, from a letter to a friend soon after he had left it.

" The power of religion which I witnessed in " Marybone was more among the lower than the " higher classes; though even among them I have " reason to believe that good has been done. A " general spirit of conciliation was manifest. Lady " —— retains an abiding impression, and does the " works of righteousness. I visited her frequently. " Lady —— also has evinced a just sense of true " religion, and others of rank. But the glory of

"the Gospel was chiefly manifested in Mrs. B. "who died last month. She was but in humble "life; but many of the nobility visited her, and "benefited by her example."

In the month of August Dr. Buchanan left London on a journey into Yorkshire; the object of which will be perceived by the following extract from a letter to Colonel Sandys.

"London, 31st Aug. 1809.

"I have been absent from London the last "ten days. My friends wished to know if I "should like to fix at Scarborough, if the ad- "vowson of the living were purchased; and I "went down to see the place and the people. "There is but one church, and seven thousand "inhabitants, besides the visitors. I found the "Rev. Mr. Robinson of Leicester there; and we "both preached last Sunday, he in the morn- "ing, and I in the evening. It was calculated "that three thousand persons were in church. I "do not think that I shall settle there; but I "leave the event to Him whose providence go- "verns all things.

"While at Scarborough, I was hospitably en- "tertained by a family I have long heard of, and "wished much to see, Mr. Thompson's of Kirby "Hall.

"I am glad you are reading Milner's Church

"History. He has combined more real piety and "sound sense in these volumes than are to be "found in half the books of the day.

"I am engaged by Mr. Burn to preach two "sermons at Birmingham on the 8th of October "next, on some annual occasion. My journey "has refreshed me, I think, after some months "residence in London, though it was rapid, and "chiefly in the mail. I am glad that William "has such an awful sense of the importance of "the ministry. That is more likely *in time* to "lead him to it, than to drive him from it."

About the first week in October Dr. Buchanan took a second journey into Yorkshire, and returned at the end of a fortnight, for the purpose of preaching a series of sermons on the interesting occasion afforded by the fiftieth anniversary of the reign of our venerable Sovereign; and with the last of these discourses he closed his engagement at Welbeck chapel.

CHAP. III.

EARLY in the ensuing month Dr. Buchanan communicated to the friend to whom the preceding letter was addressed his intention of again entering into the marriage state. The lady with whom he formed this second engagement, was the daughter of Henry Thompson, Esq. of Kirby Hall, near Boroughbridge, in Yorkshire. Dr. Buchanan, as we have already seen, became acquainted with this respectable family during his first visit to Scarborough, and was attracted towards Miss Thompson by her piety, her active benevolence, and her filial duty and affection. This connection was particularly agreeable to Mr. and Mrs. Thompson, and was universally approved by the friends of Dr. Buchanan. The marriage accordingly took place in the month of February following; from which period he fixed his residence in Yorkshire.

A few extracts from his letters will describe the plan of life upon which he now entered, and shew with how much promptitude and diligence he engaged in the duties of the ministry.

"Kirby Hall, March 1810.

"We live at Moat Hall, or Parsonage, within a "quarter of a mile of the mansion. I have under-

" taken the whole charge of the parish of Ouse-
" burn. On the Thursday and Sunday evenings
" I have a meeting of my parishioners in my own
" house. I read a portion of Scripture to them,
" and expound it; and generally incorporate the
" subject of the lecture in a prayer. I ought to
" be thankful for the attentive ear of the people.

" Mrs. Buchanan enters into these plans with
" much ardour and affection.

" After staying here some months, I shall pro-
" bably return to London; at least my friends
" urge me to resume Welbeck. I published three
" Jubilee Sermons, as a record that I was once
" there. They are passing through a second edi-
" tion, to which is to be annexed 'the Star in the
" East.'"

The friend who originally introduced Dr. Buchanan to Welbeck chapel was anxious that he should be permanently fixed in that or in some similar station, which he had shewn that he was so well qualified to fill. He therefore proposed the building of a chapel in one of the western parishes of London, and wrote to Dr. Buchanan for his approbation of the plan. To this he replied as follows.

" Accept my sincere thanks for your kind con-
" gratulations. I was about to write to you, that
" our correspondence might not cease on account
" of distance.

" I have next to thank you, in the name of

"the Church in India, for your zeal in relation "to the organ.

"I much approve your proposal for building "a chapel; and I trust it will please Providence "to bring the work to a conclusion. I take it for "granted that you mean a building which will "contain two thousand people, with all the latest "improvements in church accommodation, and "propriety of decoration.

"I know not how it may please God to dis- "pose of my life and services in the revolution of "years, but I consider the situation you propose "as highly important; and I beg you will pro- "ceed with your plan of building the chapel, under "the presumption that I shall be its minister.

"Great simplicity, I think, ought to be observed "in the construction and finishing; approaching "nearer to the Gothic than the Grecian taste, but "not to be wholly in either style; for there is no "such thing, I allege, as *truth* in architecture. "An oval or oblong octagon is by far the best ge- "neral plan of an edifice, having the pulpit in the "phonic centre. But I shall submit to your judg- "ment in all things."

Notwithstanding the apparently promising nature of this, and of a similar plan, which was supported by many opulent inhabitants of Marybone, various difficulties, well known to those who embark in such engagements, prevented the accomplishment of either; and circumstances in the life

of Dr. Buchanan not long afterwards occurred, which proved that the expectations of his friends upon this point would, as far as *his* ministry was concerned, have been but too soon disappointed. In the mean time the idea was mutually cherished.

The Jubilee Sermons, to which reference has more than once be made, were published early in the year 1810, and were very generally read and admired. The threefold view Dr. Buchanan took of a subject, which the well-known circumstances of the occasion rendered peculiarly interesting, gave him an opportunity of embracing a variety of topics, which a more limited plan would scarcely have allowed. The first of these sermons exhibits a view of the Mosaic jubilee, as a religious, moral, and political institution; together with its analogy to "the acceptable year of the Lord," proclaimed by the Saviour of the world. The second was devoted to the British jubilee, and contained an animated review of the political and religious blessings which had been bestowed upon this favoured country during the lengthened reign of his present Majesty; amongst the latter of which he particularly dwells on the preservation of our national Church in her faith and polity, the increase of true religion throughout the empire, the general instruction of the poor, and the universal diffusion of the Holy Scriptures. The last of these excellent discourses, which is perhaps the most generally useful and important of the three, leads us

forward to the closing scene of all, the heavenly jubilee. The employment and felicity of heaven, and the character of those who shall be admitted to the celestial jubilee, are here considered; and the whole is concluded by a copious application of the subject, which includes the most important practical topics, adapted to the circumstances of the higher classes of society. Amongst these Dr. Buchanan introduced a powerful appeal as to the duty of propagating the Gospel in heathen nations. Though the subject of these sermons partook of an occasional character, the general views they display will doubtless preserve them from oblivion, and render them more than temporary proofs of the various knowledge, the fervent yet rational piety, and the warm yet enlightened benevolence, which distinguish the writings of their author.

Of the second edition of his Jubilee Sermons, Dr. Buchanan sent a copy to his eldest daughter, accompanied by the following note.

"My dear Charlotte,

"I have the pleasure to send you a book, which "I hope you will receive as a mark of my affec- "tion. My chief desire in regard to you and Au- "gusta is, that you may be prepared on earth for "the *heavenly jubilee;* and in regard to myself, "that I may meet you there.

"I hear from some, that you are not inattentive "to religious subjects. This gives me real plea- "sure. It is a noble thing to see the young

" daughter follow the steps of her departed mother. " That mother now rejoices in the heavenly jubi- " lee, and looks for the time when her two chil- " dren shall join her in singing the song of the " Lamb."

In the spring of this year, Dr. Buchanan received letters from Mr. Brown, which announced to him the tranquil and even prosperous state of things in India, as to the promotion of Christian knowledge, and the active labours of many learned and excellent persons in forwarding the designs of his Christian Institution, under the fostering care of the Corresponding Committee of the British and Foreign Bible Society. Mr. Brown dwelt with peculiar energy and delight on the exertions of Mr. Martyn and his associates, and pleaded strongly in behalf of the new Arabic translation of the Scriptures, then recently undertaken by Sabat.

Another Indian letter which Dr. Buchanan received at this time was from the Rev. Mr. Kolhoff, the pious and excellent missionary in Tanjore. It is dated October 21, 1809, and is as follows.

" Rev. and very worthy Sir,

" Your very kind letter of the 4th of January " directed to the Rev. Mr. Horst and myself, we " had the pleasure to receive on the 8th of July " last, and beg you to accept of our hearty and " sincere thanks for your kind remembrance of us, " and for the affectionate regard and attention you

" have shewn towards the mission committed to
" our care.

" Upon the receipt of your favours, Mr. Horst
" has, agreeably to your request, without delay, set
" about collecting materials for publishing the life
" of our much respected and beloved predecessor,
" the late Rev. Mr. Swartz, and has now ready
" about ten sheets closely written, which will give
" nearly the same number in print, and which he
" would have despatched ere this, if he had not
" found out that he had unfortunately omitted
" several material points in the very beginning of
" Mr. Swartz's life.

" It gives us great pleasure to acquaint you, that
" the Honourable the Court of Directors have taken
" into their benevolent consideration our humble
" petition addressed by us to the government of
" Madras, at the end of the year 1806, and have
" been kindly pleased to grant an addition of seven
" hundred to their former donation of five hundred
" pagodas on account of the Protestant schools of
" this mission.

" The resolution of government came to our
" hands on the 13th of this month, at a time when
" we were ready to despond and sink under the
" burden which oppressed us, and has given us
" a fresh motive for thankfulness to God for his
" fatherly care towards us. To you also, my
" dear Sir, our warmest acknowledgments are due,

" for having suggested that measure to us, and we " beg you to accept the assurance of our most lively " gratitude for your friendly advice, which has had " such a beneficial effect on the cause of the mis- " sion, and of the Gospel of Jesus Christ."

The life of that eminent missionary, the venerable Swartz, which is thus alluded to in his worthy successor's letter, was a favourite subject with Dr. Buchanan. He had proceeded so far with it as to be intending to publish it a year or two before his own death; but was prevented from executing his plan by the information he received of the same work having been undertaken by another person. The papers which he had collected for this purpose are now in the hands of his family.

The following extracts from Dr. Buchanan's correspondence, in the spring of this year, will illustrate his piety and Christian sympathy, as well as the habitual activity and ardour of his mind with reference to the great object of his life.

" Kirby Hall, 1st May, 1810.

" My dear Sister,

" Your letter gave me great pleasure. You have " a hope of being restored to your family and to " active service a little while longer. I say a little " while; for you must not look to long life, unless " it should please God to restore you soon to strong " and confirmed health. But let us not talk of life, " but of how we are to live. I admire your ex-

" pression, and the spirit which animates it, 'I " trust I have an encreasing desire to devote my- " self to the Lord.' May this desire, my dear Sis- " ter, live in your heart till you die. It will be " like 'a well of water springing up into everlast- " ing life;' for this desire of which you speak has " been imparted to you by the Holy Spirit, which " our Lord compares to the water of life. 'If any " man thirst, let him come to me and drink;' and " then it is added, 'This spake he of the Spirit, " which they that believe on him should receive.' " John vii. 37. Blessed are they in whose hearts " this desire has been awakened! It is more to be " valued than crowns and diadems. How beauti- " ful is this desire in a female, and in a young per- " son, and in the mother of children! For who led " your steps to 'the waters' when you first heard " the invitation, 'Ho every one that thirsteth?' " Behold the world around you, how few thirst for " the waters!

" I now behold in you, your dear sister Mary " thirsting after righteousness. The promise will " be fulfilled to you, as it was to her. 'They shall " be filled.' I have no admonition to give you. " You are under heavenly guidance. One thing I " will notice; this is your season of prayer. Let " your prayers be offered up incessantly at this time " for your husband and children; first, that he " also may be a well of water, nourishing the souls " of others unto eternal life; that he may 'increase,

" if you are to decrease; and that new strength
" may be given him as he approaches the vigour
" of life and understanding. You know that by
" the divine command the persons appointed to
" the 'service of the tabernacle' were confined to
" the period between thirty and fifty; and that is
" certainly the period of the most effective service.
" And it will cost him and me many a sigh, if,
" when that period has elapsed, any thing should
" have interrupted our zeal and labour in the hea-
" venly ministration. Secondly, that your dear
" children may grow up in the nurture and admo-
" nition of the Lord. For now is the time to lay
" up a treasury of prayers for them, which may be
" answering when your spirit is on high, and your
" body is in the dust. And pray for me also, that
" I may be found faithful. If I should survive
" you in life, it will be a great satisfaction to me,
" to reflect that I once had your prayers. And
" pray for your brother in the ministry, and for
" your father and mother, and all your family.
" For when 'the spirit of grace and supplica-
" tion is poured out,' (Zech. xii. 10.) its objects
" are indefinite. When we 'look upon Him
" whom we have pierced,' we shall be anxious to
" bring all we love to behold the same glorious
" Redeemer. Then do we understand for the first
" time what is meant by 'charity;' that charity
" whose boundless praises are set forth in the 13th

" of the 1st of Corinthians, and which the world " understands not.

" My love to your brother, and to my little girls. " Adieu.

" C. BUCHANAN."

" Kirby Hall, 16th April, 1810.

" I rejoice to hear that C. is alive and well, and " that the Malayalim version of St. Matthew's Gos- " pel has been *printed*. There are upwards of two " hundred thousand Christians, Catholic and Sy- " rian, who can read it.

" I should gladly aid the ———, if I could; but " the truth is, I have no papers by me, not even of " a year's standing. When in India, I emptied " my bureau every year regularly, and committed " papers and letters to the flames. But I shall " think of something for you now and then.

" I am looking out with some solicitude to see " what may be done, both in regard to England " and India; and I think Providence will soon " open a way. In the mean time, the Gospel is " preached both at home and abroad, and 'the " kingdom' advances. It is ours to work 'to-day.' " Τὸ σήμερον μέλει μοί. Christ will see to his own " church 'to-morrow.' I pray that I may do in " the right spirit the portion of work assigned me, " whatever it be; if indeed I belong to the family " of Christ, and have found mercy to be faithful.

"I am not qualified to meet the public eye often. "I am neither copious nor ready; and I can truly "say, I never write what pleases myself. But I "will give you bones now and then, if you will "give them flesh. And I pray that you and I "may encrease in *zeal* in the great work. There "is no zeal without *intemperance*, as the world de- "fines it. For what is temperance? Ask first at "the equinoctial line, and then at Nova Zembla. "For so extensive are the latitudes of thinking "among the servants of the Gospel; even amongst "those who are promoting most successfully the "interests of Christ's kingdom."

"Kirby Hall, 23d April.

"The ship Charlton, in which I returned from "India, has been carried into the Mauritius by two "French frigates. Poor Limrick went down in "the Calcutta, together with L—— and his heaps "of paper.

"The organ for the mission church has been "shipped. It is a noble one.

"* * * * * Hebetude and illiberality are apt "to creep on our minds after a long retirement "in a nook of the vineyard. We need to be 'with- "stood to the face,' like St. Peter, and to receive "the bastinado on the soles of our feet once a "month at least, to keep us active and operative, "according to 'the gift that is in us.' Men "who walk in and about a house for a whole life

" are at last afraid of people who walk abroad, and " begin to criticise and to despise them; for they " really do not understand what they are doing. " And we must bear with such. For we should " have been just the same had we vegetated in a " corner."

It has been already observed, that on his first visit to the University of Cambridge after his return to this country, Dr. Buchanan presented to the public library several valuable oriental manuscripts, which he had procured during his journey to the coast of Malabar. They were twenty-five in number, chiefly Biblical, and written in the Hebrew, Syriac, and Ethiopic languages. The most curious and important of these manuscripts are a copy of the Hebrew Pentateuch, written on goat-skins, and found in one of the Black Jews' synagogues at Cochin; a copy of the Bible, containing the books of the Old and New Testament with the Apocrypha, written on large folio vellum, and in the ancient or Estrangelo character, which was a present to Dr. Buchanan from the venerable Bishop of the Syrian churches; and a version of the New Testament into Hebrew, executed by a learned Rabbi in Travancore, about one hundred and fifty years since. This version was transcribed by Mr. Yeates, at Cambridge, by the appointment and at the expense of Dr. Buchanan, chiefly with a view to promote the production of a translation

of the New Testament in the pure style of the Hebrew of the Old, for the benefit of the Jews, and in aid of the laudable design for this purpose of the London Society for the conversion of that ancient people. The same laborious scholar, in the year 1813, published a collation of the Indian copy of the Pentateuch, which had been also made at the expense of the munificent donor, and was printed by the Syndics of the University Press for the benefit of Mr. Yeates.

On the 12th of June, Dr. Buchanan preached the annual sermon before the Church Missionary Society, at St. Anne's, Blackfriars. It was a grand occasion, and a collection of nearly four hundred pounds proved the interest excited by the preacher on behalf of the great objects of that important Society. From the text, "Ye are the light of the world," Dr. Buchanan made a forcible appeal to his Christian audience on the solemn duty attached to their profession of giving light to a benighted world. After some excellent observations on the sermon upon the mount, for the purpose of pointing out the moral character of the "children of the light," the preacher observed, that if Christians wished to be "the light "of the world," they would draw their light from Christ, and send forth preachers bearing the character which he hath delineated; and that if they were instruments of the "true light," they would be zealous in adopting the most effectual means of

diffusing it. In discussing these two propositions, Dr. Buchanan recurred to a subject he was so well qualified to describe, the moral darkness of the Pagan world, gave much interesting information, and suggested many valuable hints relative to missions to the heathen.

The following observations on the Society before which this discourse was delivered, and on the British and Foreign Bible Society, are added for the purpose of recording some express testimony to his warm approbation and support of both those admirable institutions.

"Your object and that of the Bible Society is "the same. It is—to give the Bible to the world. "But, as that sacred volume cannot be given to "men of different nations until it be translated "into their respective languages, it is the province "of your institution to send forth proper instru- "ments for this purpose. Your Society is confined "to members of the Established Church. You do "not interfere with the 'Society for the Propaga- "tion of the Gospel in Foreign Parts,' nor with "that 'for promoting Christian Knowledge;' for "neither of these professes the precise objects to "which you would confine yourselves. It does "not seem to be possible to frame an objection to "your establishment. When the design and the "proceedings of your institution shall have been "fully made known, you may expect the support "of the episcopal body, of the two Universities,

" and of every zealous member of the Church of " England.

" It has been objected to that noble institution " to which we have alluded, the British and Fo- " reign Bible Society, that it is in its character " *universal*; that it embraces *all*, and acknow- " ledges no *cast* in the Christian religion: and it " has been insinuated, that we ought not to be " zealous for Christ's kingdom, if we must asso- " ciate, in any degree, with men of all denomina- " tions. But, surely, there is an error in this judg- " ment. We seek the aid of all descriptions of " men in defending our country against the enemy. " We love to see men of all descriptions shewing " their allegiance to the King. Was it ever said " to a poor man, You are not qualified to shew " your allegiance to the King? You must not cast " your mite into the treasury of your King? My " brethren, let every man who opposes these insti- " tutions examine his own heart, whether he be " true in his allegiance to the King of kings.

" For myself, I hail the present unanimity of " hitherto discordant bands as a great event in the " Church; and as marking a grand character of " Christ's promised kingdom; when 'the leopard " shall lie down with the kid; and the calf, and " the young lion, and the fatling together, and a " little child shall lead them.' Isaiah xi. 6. I con- " sider the extension and unity of the Bible So- " ciety as the best pledge of the continuance of

" the Divine mercy to this land: and I doubt not,
" the time will come when the nation will reckon
" that Society a greater honour to her, as a Chris-
" tian people, than any other institution of which
" she can boast."

One scene of exertion in the life of Dr. Buchanan was followed by another. On the 23d of June he thus wrote to a friend.

" I am appointed by the University of Cam-
" bridge to preach before them two sermons on
" Commencement Sunday, the 1st of July next.
" I am rather weak in spirit at present, and not
" strong in bodily health: but I pray for strength,
" and I trust the Lord will sustain me. My ser-
" mons will be published."

Of Dr. Buchanan's Commencement Sermons we shall have occasion to speak more fully when we notice their publication. In the mean time, the following brief account of them by himself to one of his friends soon after they were delivered may not be unacceptable to the reader.

" London, July 11th, 1810.

" Your letter of the 30th ult. followed me to
" London; for I only stayed at Cambridge two
" days after I preached.

" I addressed the students on the importance of
" the sacred office, in conclusion; and intimated,
" that the time was now come, when every man,
" who stood on the side of religion, must be con-

" tent to bear a name of reproach; for it was a " necessary evidence of his character.

" I preached for three quarters of an hour in " the morning, and above an hour in the after- " noon. There was the most solemn stillness. " The church was crowded.

" On the Tuesday following, the Bishop of " Bristol came up to me in the Senate House, " and thanked me for the discourses, and ex- " pressed a hope that they would be published. " Others did the same. Dean Milner, who is " Vice-Chancellor, informed me soon afterwards, " that he thought himself authorized to grant the " imprimatur of the University for their publica- " tion; and I am preparing them for the press " accordingly. I mean to publish important mat- " ter as an Appendix. Adieu.

" C. B."

" *To Colonel Sandys.*

" Scarborough, 24th Aug. 1810.

" I thank you for your excellent letter of the " 27th July. A letter from you is always worth " something. Continue to pray for me, and to " exhort me.

" Since my arrival here, I have been engaged in " preaching regularly on Sundays and Wednes- " days at the great church, to the strangers and " residents at the Spa.

" I should have published my University Ser- " mons, and many other things by this time; but

" the truth is, that the congregations at Scarbo-
" rough, and the hope of some utility, have put
" Cambridge and its scenes almost out of my
" head. I preach here a fortnight longer, and
" then return to Kirby Hall. After my return, I
" shall sit down to the Cambridge lucubrations."

In the autumn of this year Colonel Macaulay, one of the most valued friends of Dr. Buchanan, returned to this country. It is to this circumstance, and to the intimate association between the name of that gentleman and the Malayalim version of the New Testament; that the following extracts, from letters to him, and to his brother, Z. Macaulay Esq. refer.

" Kirby Hall, 28th Sept. 1810.

" I rejoice to hear that your brother is soon ex-
" pected, and that he comes by land. That will
" be a proper *finale* to his pilgrim life. I am
" happy to hear that two Gospels are finished in
" Malayalim. I had been informed that St. Mat-
" thew only had been printed, and that it had
" been distributed; and I said so in my sermon.
" But it is better now that the four Gospels should
" be distributed, bound up together. I shall write
" to Mr. Woodhouse on the subject. How many
" copies has he sent you? If he has sent many,
" I shall forward them to Calcutta, the fountain-
" head of distribution, with instructions to Mr.
" Brown.

"Will you have the goodness to send a copy "neatly bound to the Rev. Mr. Kerrich, Librarian "of the University of Cambridge, for the public "Library?

"You may also send bound copies to the Bible "Society, Bartlett's Buildings Society, and to the "University of Oxford; also to the Universities "of Edinburgh, Glasgow, St. Andrew's, and Aber- "deen. To save you trouble, if you will put them "into the hands of your bookseller, he will trans- "mit them; and I will pay his bill, with thanks "to you."

"9th October.

"This is great news. And so C. is thus far "through the wilderness; once more in his native "land! May he pass through the Jordan flood at "last with the voice of triumph and thanksgiving!

"Will you have the goodness to forward the "trunk to me as soon as it can be rescued from "the India House? It contains some papers, I be- "lieve, which I wish to see before what I am now "preparing goes to press.

"There is no person in this country who can "improve the Malayalim translation, because it is "performed by men to whom the language is ver- "nacular. It is not like the versions executed by "Europeans.

"The Bible Society may assume great credit to "itself by patronizing this version, for the demand "for copies will be perpetual and inexhaustible;

" even until 'the mountains shall be cast into the " sea.'"

" *To Colonel Macaulay.*

" 7th November.

" I am concerned to find that Cheltenham is " necessary for you. But I think you will not " remain there long. A little of the waters is " enough. Pray retreat as soon as the cold wea- " ther warns you. The warm town is the place " for you. I have been at Bath, Clifton, Chelten- " ham, Scarborough, since my return. But there " is no place like warm and busy London in the " winter; unless, like me, you had a fireside of " your own, and a wife and a hissing urn and a " sofa to wheel round, to read the book of four " pages. Another argument for an early *hejira* " from Cheltenham is its unprofitable society. I " have looked through all these places, and would " rather pass a month at Chetwe or Trivandupu- " ram with you, than be condemned to mix daily " with the visitors at a watering place in our own " country.

" I find the difference of *cast* greater here than " in India. I am thankful that I can aspire more, " day by day, to be of the high cast. I wish to " be a pure Namboory among Christians. And if " the Sooders will not go off the road for me, I " must go off the road for them. ——— is in " this sense a Brahmin of high cast. He is indeed

" ' a gift of God' to his country; follow him, even
" as he follows Christ.

" I give you twelve months complete before you
" settle; and if you settle then, I shall be thank-
" ful; though perhaps Providence has ordained
" that you should ever continue, like Abraham,
" ' a pilgrim and a sojourner in the land, in which
" you have no inheritance, ' but look forward to
" another country,' to a city which hath founda-
" tions, whose builder and maker is God.' Blessed
" is the man who wishes not to build a city in
" this world. This is often a ruling passion with
" Indians; they come home to build a city and a
" tower. ——— is building a mansion with se-
" ven turrets on his estate.

" Adieu, my dear Sir,

" C. BUCHANAN."

The following passage in a letter to another friend contains the first intimation of a tendency to serious indisposition which Dr. Buchanan appears to have felt since his return from India.

" Kirby Hall, 7th Nov. 1810.

" We returned lately from Scarborough, where
" I passed two months, ministering twice a week in
" the large church there. Since my return, I have
" been visited with an indisposition, which the fa-
" culty do not seem to understand very well. It
" is merely a great quickness of breathing, and
" great lassitude from slight exercise, without any

"other complaint whatever. I desisted from "preaching for a fortnight; but mean to resume "it. It is probably some illness induced by a hot "climate; and it becomes me to 'work while it is "called to-day.'

"My letters from India state that the Gospel "flourishes in almost every quarter. The seed "sown is producing fruit where there has been "very little cultivation; and now our attention is "directed to the Malay isles; for the whole Dutch "empire in the eastern ocean will probably soon "be ours. The word of truth, I am happy to in-"form you, runs and is glorified in these parts" (in Yorkshire) "also; but the chief evil is, that it is "rather *fashionable* among the lower classes. I "find the most useful preaching is to draw aside "the cloak of profession, and see what is under it."

Dr. Buchanan was now employed in preparing his Cambridge Sermons for the press. To these he was intending to add as an Appendix a variety of new and interesting matter, connected with the great subject of his discourses, and illustrating the progress of the Gospel in the East. Distrusting, however, his own judgment upon a few points, amongst which was the name which this appendage should assume, or willing, at least, to submit it to that of others, he referred the whole to the revision and ultimate determination of two or three able and judicious friends. It was to them that

the following letters were addressed; and they will serve at once to evince the Christian simplicity and humility which adorned the writer's character.

"Kirby Hall, 22d October, 1810.

"Tell K. that the half of my Appendix is gone "up. I requested —— and —— to expunge any "thing they thought wrong: and intimated to "them, that I wished not to give any unnecessary offence in word or manner; but that it was "my purpose to pronounce a faithful and unequivocal testimony to the truth of the Gospel. I "pray that God will overrule the evil of my work "for good to the souls of men. For it hath enough "of evil, although I trust the purpose is good.

"I do not want fame, (I mean, as a carnal object,) but I wish to glorify Christ on earth, as I "can, the few days that may remain to me. I "think with you, that W. had enthusiasm and "many infirmities. So had Luther. *Nihilominus "sit mea anima cum illo!*"

The following passages were addressed to Colonel Macaulay; whose long residence in the south of India, and intimate acquaintance with the principal scene of Dr. Buchanan's researches, peculiarly qualified him for the friendly office which he was requested to undertake.

"Kirby Hall, 20th December.

"I shall be very thankful for your revision,

" particularly of the 'Syrian Christians;' for I quote
" much from memory and imperfect notes. Only
" finish it in your own words; for I am not very
" strong for study at present, and my church oc-
" cupies my attention. What I say to you, I say
" to your brother: for you are both the friends of
" the truth in an evil day.

" I expect no particular effect from the Chris-
" tian Researches, farther than affording some gra-
" tification to the advocates for Christianity, and
" some vigour, perhaps, to their hopes.

" If your alterations are important, you may just
" mention what they are, but it will not be ne-
" cessary to return the manuscript; for I can rely
" on your just judgment. I have rather a rugged
" style. Be pleased to add a word, and qualify my
" abruptness when it offends you."

" 31st December.

" I concur with you in every sentiment con-
" tained in your letter. My friends in India have
" long urged me to notice the exertions of the
" Church of England there, under the name of
" 'The Christian Institution in the East;' and I
" was preparing to publish a list of its members at
" the conclusion of the work. But the promotion
" of Christianity is the grand object; and the ex-
" pression of your fears is sufficient argument for
" me to suppress the name of the 'Christian Insti-
" tution' for the present.

" Be pleased, therefore, to obliterate the name,

"and substitute that of 'Christian Researches in "Asia;' and retain as much of the introductory "pages as may comport with your view of utility. "I have no copy by me; and I am in poor health, "and have other avocations. I desire nothing but "to promote the glory of the Christian dispensa- "tion. I could wish to make my work as Catholic "as possible, so that *all* may love its object. If you "will make it such, you will make me happy. I "want the work to be printed by the 10th of "February, for transmission to India. India is "more in my view than England, in regard to its "utility. If you find any *sarcasm*, pray expunge "it: but do not sacrifice a word of truth.

"I should write to you more particularly, but "Mrs. Buchanan's confinement has been attended "with circumstances which endangered her life; "and I think of little at present but what is mo- "mentous and eternal. She is now better."

The conclusion of the preceding extract referred to a season of great trial which had taken place a few days before, and which after much suffering had terminated safely. Mrs. Buchanan recovered; but the child, who was named Claudius, survived only three days. "On the morning of the first day "of the new year," observed his pious father, "I "committed the little stranger to his parent earth. "Mrs. B. has more of joy than sorrow from these "events."

Amidst the anxiety occasioned by the illness of

Mrs. Buchanan, and the interruption of personal indisposition, Dr. Buchanan prepared for the press his University Sermons, and the "Christian Re-"searches in Asia." The subject of these Sermons was similar to that of his discourse before the Church Mission Society,—the diffusion of Christian knowledge thruoghout the world. From the words of the divine *fiat*, "Let there be light," as applied to the course of the great "Sun of Righteous-"ness," Dr. Buchanan noticed three distinct eras of this heavenly illumination; that of the first promulgation of the Gospel, the Reformation from Popery, and the present period. After an able and interesting historic view of these three eras of light, he urged a series of arguments, to which a reference only can here be made, to convince the Church of England of her obligations to exert herself in the great work of evangelizing the world. Having led the way by patronizing about a century since the Protestant mission to India, it became her, he said, to resume her former station, and, "standing as "she does like a Pharos among the nations, to be "herself the great instrument of giving light to "the world." It is, however, only doing justice to the subject of these Memoirs, to extract a few passages from the Sermons in question, which convey his sentiments on the fundamental truths of Christianity.

"That which constitutes a Christian is 'faith, "hope, and charity; these three.' Much human

" learning is not essentially necessary to constitute
" a Christian. Indeed, a man may be a profound
" theologian, and not be a Christian at all. He
" may be learned in the doctrines and history of
" Christianity, and yet be a stranger to the fruits
" of Christianity. He may be destitute of faith,
" of hope, and of charity.

" Let us not then confound the fruits of reli-
" gion, namely, its influence on our moral con-
" duct, its peace of mind, and hope of heaven,
" with the circumstances of religion. True reli-
" gion is that which its great Author himself hath
" declared. It is a practical knowledge of the love
" of God the Father, 'who sent not his Son into
" the world, to condemn the world; but that the
" world, through him, might be saved;' of the
" atonement of God the Son, by faith in whom we
" receive remission of our sins, and are justified in
" the sight of the Father; and of the sanctification
" of God the Holy Ghost, by which we are made
" meet 'to become partakers of the inheritance of
" the saints in light.'—The preacher who can com-
" municate this knowledge to his hearers, (and it
" is true, that if he possess a critical knowledge of
" the Bible, and of the history of Christianity, he
" will be likely to do it with the most success,)
" the same is 'a workman that needeth not to be
" ashamed, and a good minister of Jesus Christ.'
" 1 Tim. iv. 6.

" Let every student in theology enquire, whether

" the religion he professes bear the true character. " Instead of shunning the reproach of Christ, his " anxiety ought to be, how he may prepare him- " self for that high and sacred office which he is " about to enter. Let him examine himself, whe- " ther his views correspond, in any degree, with " the character of the ministers of Christ, as re- " corded in the New Testament. 'Woe is unto " me, if I preach not the Gospel.' 1 Cor. ix. 16."

Dr. Buchanan thought it to be his duty to conclude his discourses before the University, with again delivering his testimony to that divine change which constitutes the essence of real Christianity.

" This change of heart," he observes, " ever car- " ries with it its own witness; and it alone exhibits " the same character among men of every clime. " It bears the fruit of righteousness; it affords the " highest enjoyment of life which was intended by " God, or is attainable by man; it inspires the " soul with a sense of pardon, and of acceptance " through the Redeemer; it gives peace in death, " and a 'sure and certain hope of the resurrection " unto eternal life[a].' "

The substantial truth and honest freedom of these remarks were no less honourable to the Preacher, than was " the candid attention," with which he gratefully acknowledged they were heard,

[a] Dr. Buchanan's Eight Sermons, pp. 255, 289, 291.

to the learned body to whom they were addressed. It is scarcely necessary to add, that the repetition of such sentiments is far from being unseasonable. —May they be universally prevalent!

It has already sufficiently appeared, in the course of these Memoirs, that Dr. Buchanan was far from being a mere declaimer, either as to the evils which he lamented, or the remedy which he proposed. With respect to the former, he did not content himself with the representations of others, but exhibited the result of his own personal observations, and revealed the gloomy recesses of Asiatic superstition, the "thick darkness" which "covers the "people" of that widely extended region. Splendid too, and unlimited, as were the prospects which he unfolded of their illumination and relief, and sanguine as were the hopes which he indulged of their accomplishment, both were founded upon the vigorous and persevering adoption of the ordinary means within our power, and particularly of the universal circulation of the Holy Scriptures.

It was to the development of both parts of this picture, of the light as well as of the shade, that Dr. Buchanan devoted his Christian Researches. He accordingly introduced them by an account of his own endeavours and those of Mr. Brown to promote the translation of the Scriptures, and of his two journies to the coast of Malabar, which have been before detailed. He then proceeded to notice, in a series of distinct articles, the Chinese, the Hin-

doos, with a particular reference to the relative influence of Paganism and Christianity, the Ceylonese, and the Malays. The Syrian and Romish Christians, and the Inquisition at Goa, form the next objects of attention in this interesting work; which are followed by notices of the Persians, Arabians, and Jews, and of the versions of the Scriptures which were then preparing, or the preparation of which was suggested, for the use of those various nations. The Bibliotheca Biblica, or repository for Bibles in the oriental languages, comprising a library for the use of translators of the Scriptures, founded by the late Rev. D. Brown, is next adverted to; and finally, the Armenian Christians. Before Dr. Buchanan concluded his Researches, he recurred to the subject of his first Memoir, and advanced some new and forcible arguments in support of an Ecclesiastical Establishment for British India.

Though it has been thought necessary to give the preceding brief analysis of this important and valuable work, it will be obvious, that more was not required; not only on account of its great notoriety and extensive circulation, but because many of the topics which it embraced have been already noticed in this narrative. The conclusion, however, of the Christian Researches demands more particular attention, because it comprises what may be called the practical application of the whole. Dr. Buchanan, like Lord Bacon himself, aimed not so

much at inculcating new principles, as at exciting a new spirit; and though he did, indeed, make some important discoveries, as to the moral necessities of an immense portion of the human race, it was one of his main objects to teach others to follow him in his course, and to point out the way to its successful pursuit. In this view, the concluding observations of his work deserve the most serious consideration.

"In the progress of these Researches, the author "has found his mind frequently drawn to consider "the extraordinary difference of opinion which ex- "ists among men of learning, in regard to the im- "portance and obligation of communicating reli- "gious knowledge to our fellow-creatures. And "he has often heard the question asked by others, "What can be the cause of this discrepancy of opi- "nion? For that such a difference does exist is "most evident; and is exemplified at this mo- "ment in some of the most illustrious characters "for rank and learning in the nation. This is a "problem of a very interesting character at this "day, and worthy of a distinct and ample discus- "sion, particularly at the seats of learning. The "problem may be thus expressed: 'What power "is that, which produces in the minds of some "persons a real interest and concern in the wel- "fare of their fellow-creatures; extending not only "to the comfort of their existence in this world, "but to their felicity hereafter; while other men,

" who are apparently in similar circumstances as " to learning and information, do not feel inclined " to move one step for the promotion of such ob- " jects?' The latter, it may be, can speculate on " the philosophy of the human mind, on its great " powers and high dignity, on the sublime virtue " of universal benevolence, on the tyranny of su- " perstition, and the slavery of ignorance; and " will sometimes quote the verse of the poet;

" ' Homo sum: humani nîl a me alienum puto:'

" but they leave it to others, and generally to the " Christian in humble life, to exercise the spirit of " that noble verse.' This is a very difficult pro- " blem; and it has been alleged by some, that it " cannot be solved on any known principles of " philosophy. The following relation will proba- " bly lead to principles by which we may arrive " at a solution."

The solution of the problem thus proposed is derived by the author from the penitent humiliation of the great Babylonian conqueror; who, when "brought to himself," expressed the sincerity of his conversion to the knowledge of the true God, by proclaiming his greatness, asserting his glory, and inviting all nations to magnify him, and bow to his dominion [a].

" Such a proclamation," says Dr. Buchanan,

[a] Daniel, chap. iv.

" to the nations of the earth was a noble act of a " king, and ought to be had in perpetual remem- " brance. It reminds us of the last charge of " Him ' who ascended up on high;' ' Go, teach " all nations.' It discovers to us the new and ex- " tended benevolence, greatness of mind, and pure " and heavenly charity, which distinguish that " man whose heart has been impressed by the " grace of God. How solemn his sense of duty! " How ardent to declare the glory of his Saviour! " His views for the good of men, how disinter- " ested and enlarged! It is but too evident, that " all our speculations concerning a Divine revela- " tion, and the obligation imposed on us to study " it ourselves, or to communicate it to others, are " cold and uninteresting, and excite not to action, " ' until, through the tender compassion of God, " the day-spring from on high visit us, to give " light to them that sit in darkness;' to humble " our hearts at the remembrance of our sins " against God, and to affect them with a just " admiration of his pardoning mercy.

" Let Great Britain imitate the example of the " Chaldean king; and send forth to all the world " her ' testimony' concerning the true God. She " also reigns over many nations, which ' worship " idols of wood and stone;' and she ought, in like " manner, to declare to them ' the signs and won- " ders of the Almighty.' And in this design every " individual will concur, of every church, family,

" and name, whose heart has been penetrated with " just apprehensions of the Most High God; who " have known his judgments, and experienced his " mercy."

The circulation of the Christian Researches was immense. The first edition of seventeen hundred copies was soon exhausted; and before the end of the year three others had been printed. The labour, however, which their excellent Author had undergone in preparing this interesting volume for the press, probably led to a painful, though apparently unimportant seizure, which was evidently the prelude to one of a more serious nature. It is to this illness that he refers in writing thus to a friend.

" Kirby Hall, 19th Feb. 1811.

" I have had an illness of a peculiar kind; a " slight debilitating stroke, affecting the voice and " right hand, of the paralytic kind. My hand is " not itself yet, as you may see; nor is my voice " perfectly restored. The faculty ascribe the im- " mediate cause to study, a sedentary habit, and " anxiety of mind on Mrs. B's illness. But what- " ever the cause may be, it is a *memento* from the " Lord, that this is not my rest. Nor do I wish it " to be so.

* * * * " The town of Leeds have sent me an " invitation to succeed the late Mr. Atkinson, their " worthy minister, who died last week. I have " not yet answered them; but my late repeated

"attacks of illness will determine me to decline it. "My constitution is evidently not settled sufficiently for laborious study. But the Lord is "my shepherd. He will lead me in green pastures, and make darkness light before me. The "people of Leeds deserve a better pastor than "I am, and the Lord will be their shepherd "also."

"26th March.

"I am now well enough to be able to write a "few lines. I have been gaining strength with "the returning spring; for I love the sun, and to "look at it in this cold climate. It is a fine object in this evil world. But I like the sun chiefly, "as it is an emblem of 'the Sun of Righteousness.' It gives light and heat. I love your letters, for they have light and heat, reflected from "the same glorious luminary.

"You will be happy to hear that Mrs. L. has "become a most serious and intelligent Christian. "Her only desire is to live to the glory of her Saviour. She weeps at the recollection of her obdurate heart in India, loves Mr. Brown, and "thinks him 'a man to be wondered at.' I mean "to send two of her letters to Calcutta, and to ask "whether they can shew such things in India! "Perhaps they will answer, 'Yes we can; behold "S——.'

"My love to Mrs. S. and the sufferer. Surely "she must be all pure gold by this time. The

" dross and tin, a miner would say, must now be " at the bottom of the furnace.

" I have received letters from India so late as " October. Mr. Martyn was expected in Calcutta " in fine health and spirits, with his Hindostanee " and Arabic translations."

As the spring advanced, Dr. Buchanan's physicians having agreed that his complaint was chiefly a nervous debility, for the removal of which cessation from study was desirable, he formed a plan with a view to an object which he had long cherished, and which might, he hoped, prove beneficial to his health. This was no less an undertaking than a voyage to Palestine, with the view of investigating subjects connected with the translation of the Scriptures, and the extension of Christianity. We have already noticed his proposal of returning from India overland, for the purpose of visiting the churches in Mesopotamia and Syria, the names of upwards of one hundred of which he had received from the Syrian Christians, and also of enquiring into the present circumstances of the Jews in those regions and in Palestine. This was the design to which he was now anxious to render an intermission from sedentary occupation subservient. Another object of Dr. Buchanan's enquiry in his proposed visit to the Holy Land, was to be the state of the Syriac printing-press of Mount Lebanon, from which various works have issued;

and to ascertain whether it might be practicable to establish presses in Jerusalem or Aleppo, for the Hebrew, Arabic, and Syriac languages; and to open a correspondence with England for their encouragement and support. He wished also to learn, what language (with a view to the translation of the Scripture) is most generally used at this time in the Holy Land.

It was Dr. Buchanan's intention to touch at Alexandria, in his voyage to Palestine, and to return from his tour by Lesser Asia, through the region of the seven primitive churches. He proposed to pass over from thence to Athens and Corinth, to visit the principal Christian churches in Greece, and afterwards those of the larger islands in the Archipelago. A chief object here was to ascertain, whether a translation of the Scriptures in one dialect of modern Greek would suffice for the continent of Achaia and the Archipelago, (which he did not think to be likely,) or whether some principal dialects had not been already cultivated.

In order to give publicity to his proposed voyage, Dr. Buchanan transmitted a notice of the preceding particulars to the Christian Observer[a], adding a request, that the queries of the learned concerning the present state of the countries he intended to visit, in connection with the promotion of Chris-

[a] For May 1811, p. 321.

tianity, might be communicated to him, and intimating that he would take charge of Bibles for distribution in his way in Portugal, Spain, and Malta, and would endeavour to establish a channel of correspondence in those countries with England, for the supply of the authorized version of each country respectively, as far as the existing governments might be pleased to countenance the design.

Such was the intention of Dr. Buchanan with respect to this distant and laborious undertaking. Greatly, however, as we must admire the ardour of his piety which could prompt him to form such a plan, it was, perhaps, originally of too extensive and difficult a nature for the already debilitated state of his constitution. He seems, in some measure, to have felt this in announcing it to a friend, to whom he sent a notice of his design, adding, "I cannot tell the purposes of Providence. Per-"haps I may lay my bones in the Holy Land."

Towards the end of May, Dr. Buchanan paid a short visit to Buxton; where, intent as usual on doing good, he embraced the opportunity of preaching a sermon, the occasion of which may be explained in his own words.

"Buxton, 3d June, 1811.

"Having had some revival of spirits these three "last days, I was not willing to allow the Day of "Pentecost to pass without notice, particularly as

"the company here were desirous that I should "preach. Viewing them from my window all day "drinking at the medicinal waters, I composed a "discourse from John v. 2, 3, 4[a], which I deli- "vered yesterday (Whitsunday) in the great din- "ing-room here; Captain Payne, aide-de-camp to "Lord Wellington, who returned wounded from "Busaco, acting as my clerk. This sermon I mean "to publish immediately, for the benefit of the "company during the gay season. I shall not, "however, send it to the press till my return to "Kirby Hall, (whither we go on the 5th or 6th "inst.) for I have no Concordance here, nor in- "deed any other book but the Bible."

The sermon thus hastily but benevolently composed was published in the course of the summer, under the title of "The Healing Waters of Be- "thesda." It was, as might be expected, altogether of a practical nature. But though devoid of that peculiar attraction which his preceding publications derived from their connection with oriental

[a] "Now there is at Jerusalem by the sheep-market a pool, "which is called in the Hebrew tongue Bethesda, having five "porches. In these lay a great multitude of impotent folk, of "blind, halt, withered, waiting for the moving of the water. "For an angel went down at a certain season into the pool, and "troubled the water: whosoever then first after the troubling "of the water stepped in was made whole of whatsoever dis- "ease he had."

objects, it abounded with sound Scriptural instruction, and was well calculated to awaken in the minds of those to whom it was originally addressed a salutary train of feeling and reflection, and to lead them to associate with the spring to which they were resorting for bodily health, the thought of that heavenly fountain which can alone purify and refresh the soul, and strengthen it unto life everlasting.

In the month of June, Dr. Buchanan wrote to Colonel Sandys as follows.

"Kirby Hall, 24th June, 1811.

"I have lately returned from Buxton, whither "I was sent to drink the medicinal waters. I "have not found much benefit from them; but "we now proceed to Scarborough, and I doubt "not I shall be refreshed by the sea air.

"I shall probably leave England in autumn, "and be absent about a year. Had any impor- "tant spiritual charge been assigned to me, I "should not have thought of leaving England "again; but circumstances at present are very "favourable to a temporary absence. I mean to "go down to Scotland in a few weeks hence to "take leave of my mother, who is in a declining "state, and does not expect (or perhaps hope) to "pass through this next winter.

"I have a good appetite generally, and sleep

"well; but when I speak, my spirits are easily "hurried; and the slightest exercise fatigues me.

"I hope that you and your family continue well, "and more particularly that 'your soul prospereth.' "I make a little progress perhaps, but it is scarcely "sensible. *When I stand on Calvary, (if it be "given me to see it,)* I hope my spirits will be re- "freshed, and my affections enlivened to love and "serve *the Lord who suffered there*—May I have "a single eye to his glory!"

"Scarborough, 20th July.

"The Bethesda Sermon arrived yesterday. One "hundred copies have been sent here, and sell "rapidly. I seldom see any Review; for I wish "to be hid from the strife of tongues.

"I am willing to go 'through evil report' unto "the end. That is not my cross.

"We set off to-morrow for Scotland. I have "acquired but little strength at Scarborough. The "change of air in the North may possibly be more "beneficial to me."

"Greenock, 5th August.

"I have found my mother in tolerable health of "body, and in high spiritual health at seventy-five. "She astonishes Mrs. Buchanan by her eloquence "on the prophecies, which she utters in hard words, "without affecting at all the English language. "She can read the Bethesda without spectacles, "and likes it better than the Star in the East.

"We have seen and entertained almost all the "Greenock clergy, and have visited some of the "best religious families. In a few days we return "to Glasgow. Your future communications must "be addressed to Kirby Hall, for I know not where "we shall be in ten days hence.

"I find the sea air more refreshing here than at "Scarborough. Somewhere in Bute is now rec-"koned the Montpelier of Scotland. It boasts, it "seems, many recoveries from consumptions. I "consulted the Edinburgh faculty in passing. Dr. "Gregory delivered to me five quarto pages com-"posed oracularly on the subject of my complaint, "which he seems to understand well. The length "of this letter will intimate I am rather stronger "than before."

"Glasgow, 18th September.

"I have been favoured with your letter of the "10th inst. inclosing Mr. H's Dedication. He "seems animated by a noble spirit. I have had a "letter from himself, and have recommended him "to enlist under the banners of the Society for "promoting Christian Knowledge, and to think "nothing of the Syrians, till he have passed a tran-"quil year in the bosom of his family in Coro-"mandel. Thence he may proceed where he likes. "He asked me what would be his principal diffi-"culty. I told him it would be learning Malay-"alim (which is more useful than the Syriac) in "his old age!

"The companion of my tour to Syria is already "engaged; a Fellow of a college in Oxford, whom "I met at Scarborough, the son of a family inti- "mate with that at Kirby Hall; a young man of "strong health, good learning, good sense, and "good fortune; of sound theology, and one who "is likely to become an author.

"As to Rothley Temple, if it be practicable, we "shall visit it; but the season advances, and we "have not got through Ireland yet.

"We proceed on Monday next to Lainshaw, "the abode of Mr. Cunninghame, late of India, "and thence, by Ayr, to Port Patrick. Letters "addressed to me, at the Post Office, Dublin, will "find me till the 20th of October."

Early in November Dr. Buchanan returned from his tour to Kirby Hall, from whence he gave his friends a sketch of that part of it which has not been yet mentioned.

"Kirby Hall, November 20.

"We arrived at this place about ten days since, "and found all our family well. We spent a month "in Ireland, and about a fortnight in Wales. Mrs. "B. liked the tour very well, for we found friends "every where. I am glad that I have had an op- "portunity of surveying the state of religion in "Ireland. I had much intercourse with the mem- "bers of Dublin college, and hope to engage them

" in the support of evangelizing plans. They seem " in general animated by a good spirit.

" I visited Maynooth college, and investigated " the Catholic question. I could consult the best " authorities on both sides. My opinion is, that " Maynooth college may be extended with safety. " It has already added to the number of Protes- " tants; and the Roman Catholic bishops begin " to be alarmed at the light and knowledge which " proceed from it. I saw Messrs. C. and C., the " priests who have recanted. They preach in Dub- " lin; but when I arrived they had not received " any cure or support from Church or State. I ex- " pressed my astonishment at the delay and marked " indifference which seemed to pervade the Protes- " tant church on the subject. Government has " now espoused the cause of the young men, and " ordained them immediate provision and a cure " in the church. They both appear to me to be " converts on conviction.

" I passed a day with the Bishop of Bangor, in " my way through Wales. We had much confe- " rence on the state of religion. He is candid, " and earnest to do good in the church.

" The Scotch Kirk have almost wholly ceased " to read the Scriptures as a part of divine service. " I have noticed the subject in the fourth edition " of the Christian Researches now printing.

" I have proposed to the University of Cam- " bridge to print an edition of the Syriac Scrip-

"tures; and have offered a considerable sum to
"commence; but I have not yet had their answer.
"I promised to send the Scriptures to the Syrian
"Christians, and am ashamed at the delay.

"I have gained a little strength by the journey,
"but I am easily exhausted."

In the autumn of this year arrived Mr. Martyn's eloquent and successful Appeal, in a sermon at Calcutta, on the 1st of January, in behalf of nine hundred thousand Christians in India, who were in want of the Bible; together with the gratifying intelligence of the formation of an Auxiliary Bible Society at that Presidency, at the head of which appeared some of the chief members of the supreme government. The letters which announced this auspicious event brought information also of the revival of the college of Fort William as a fountain of Scriptural translation, and a communication from Mr. Brown to Dr. Buchanan; the following extract from which, considering the circumstances of his departure from Calcutta, could not but afford him the liveliest satisfaction.

"Pagoda, Serampore, 5th March, 1811.

"You are truly the root of our Bible Society.
"I have had long and full discussions with Lord
"Minto on all subjects of religion, missions, Scrip-
"tures, &c.; and he is very desirous to tread back

" his steps, and to atone for the mistake which he " made at the beginning of his government.

" Your letter prepared the way for this reflux of " sentiment. Neither that, nor the Chinese, nor " any part of your labours, has fallen to the " ground. Therefore go forward; and obtain the " crown of righteousness which is before you."

On the 6th of December, Dr. Buchanan wrote to his friend Mr. Macaulay respecting new editions of his publications; desiring it to be observed in the dedication of his Memoir to the present Archbishop, that although he had " deemed it " right to make a few verbal alterations, he had " seen no cause to change any one material senti- " ment of the work." In the same letter he intimated his intention of proceeding on his proposed voyage early in the month of February following. A few days, however, only had elapsed before a second and more alarming attack suspended, and ultimately dissipated, all thoughts of accomplishing that extensive and interesting undertaking. His letter upon this trying occasion exhibits his characteristic piety and submission, and is as follows.

" Kirby Hall, 17th December, 1811.

" My dear Sir,

" I must use the hand of another to inform you, " that I was visited last week by an illness of the

"same nature with that in the beginning of the "year. I have had a second paralytic stroke, af- "fecting the half of my head and body, and form- "ing a complete hemiplegia. My voice is not "much affected, and the numbness is slight. But "yet I consider that this may be a precursor of a "third and last call to quit my earthly mansion. "I view it, therefore, as a most merciful dispensa- "tion, and hope I shall ever retain my present "thankful sense of the Lord's gracious mode of "bidding me prepare for my journey, and of call- "ing me gradually to himself. Whether this event "will hasten me to a warmer climate, or whether "I shall wait the Lord's will at home, I have not "yet determined.

"I had just finished the revision of my sermons "when I was attacked; and I suppose they are "now in the hands of the printers. If you should "recollect any thing faulty in them, I hope you "will send for the proof sheets.

"I remain, my dear Sir,

"Very sincerely yours,

"C. BUCHANAN."

On the 2d of January 1812, Dr. Buchanan had recovered sufficiently from his late attack to resume with a faint and trembling hand his correspondence with his friends.

"My hand is recovering from the paralysis, and "I can just hold the pen to inform you, that

" scarcely any thing remains of my indisposition " but extreme weakness. The faculty think they " have at last discovered the source of my com- " plaints, and have taken away about five pounds " of blood. This has afforded a most sensible re- " lief to my breathing, and has given rest during " sleep, which before I had not. In addition, they " have lowered and attenuated the body during the " last month; so that all things are new. If when " the body is thus regenerated, the soul could also " be renewed, it would be a salutary illness. I " can indeed say, and with great thankfulness, that " my soul has had more spiritual communion with " God than formerly. It would be a blessed thing " were it always to remain as it has been.

" I wondered at the peace I felt in the prospect " of departing this life. It was perhaps greater " than it will be when the time comes. 'Whoso " endureth unto the end shall be saved.'

" Yesterday Cadell published the second edition " of my Memoir in octavo. Two editions of it " were printed in America this last year. On the " 1st of February I hope all my sermons revised " will be published in one volume.

" The University of Cambridge has done valor- " ously, as you have seen. What fine youths these " will be to preach to the people when you and I " have winged our flight!"

Notwithstanding the severe shock which the constitution of Dr. Buchanan had received by his

late paralytic seizure, the powers of his mind were evidently unimpaired, and amidst great debility and languor, he retained all his ardour in promoting the cause of Christianity in the world. This was very shortly evinced by the following communication to a friend, who had apprized him of an incorrect and injurious statement, which, on the authority of the Danish missionaries in India, had been inserted in the Report of the Society for promoting Christian Knowledge for the year 1811, respecting the Syrian Christians in Travancore. The substance of this communication was afterwards introduced into an able article in the Christian Observer[a], forming a most satisfactory vindication of that interesting body of Christians. The original observations, however, of Dr. Buchanan may still be acceptable to those who may retain any doubts upon the subject to which they relate.

"Kirby Hall, 18th January, 1812.

"All my books and MSS. concerning the Syrian "Christians I deposited in the University Library, "Cambridge; but I shall desire Mr. Yeates to look "over the Liturgy of the Syrians, and if he can "find the passage in which they abjure the errors "of the Nestorians, to send it to you. When I "passed through the Danish missionaries on the "coast of Coromandel, on my way to Malabar,

[a] Vol. xi. p. 105.

"they told me the same things concerning the "Syrians, which they have now stated to the So- "ciety; but when I arrived in Malayala, I found "they knew no more of the Syrian Christians in "that region, than people in England know of "the Syrian Christians in *Cyprus*. I suppose the "missionaries have written thus by way of offer- "ing some apology for not advising the Society "to assist the Syrian Christians.

"In regard to an *official* union, it is scarcely "practicable in present circumstances, and need "not be thought of; but there is nothing to pre- "vent a friendly connection, or, as the Bishop ex- "pressed it, 'such a connection as should appear "to both Churches practicable and expedient.' "The Romish church long solicited such an union, "but could not attain it; nor did they regard their "formerly having had (if indeed they ever had) "Nestorian bishops, provided they would now "qualify their system a little. They might even "say mass in another tongue than Latin. But the "missionaries cannot yield so much as this!

"The truth concerning the Syrians will be "found, I allege, in my more full account of them, "published by the Bishop of London[a]. 'Their "Liturgy is derived from that of the early church "of Antioch, called *Liturgia Jacobi Apostoli*. They "are usually denominated *Jacobitæ;* but they dif-

[a] In 1807. See the Christian Observer for that year.

" fer in ceremonial from the church of that name " in Syria, and indeed from any existing church " in the world.'

" That they worship the Virgin Mary is a fla- " grant error of speech. The practice might as " well be charged on the Church of England[a].

" In regard to their morals, learning, and civil

[a] A very different statement respecting the Syrian Christians has been lately published in a letter from the Abbé Dubois, a Romish missionary in Mysore, inserted in the second Report of the Bombay Auxiliary Bible Society. The respectability of the quarter from which this document has proceeded may naturally seem to claim for it a considerable degree of credit. But whatever may be its value, as to points within the writer's own knowledge, it is undoubtedly erroneous as to the Syrian Christians. Nor can this be a matter of surprise when it is considered, that all his information concerning them is confessedly derived from other persons, who may very probably, like himself, have never visited them, and be members of a church whose tyranny and oppression the Syrian Christians in Travancore have for ages nobly resisted. " This sect," observes the Abbé, " still obstinately " adheres to the religious tenets held by the heresiarch Nesto- " rius." It is, however, somewhat extraordinary, that the late venerable metropolitan of the Syrian church, in an official communication to General Macaulay, then Resident at the court of Travancore, distinctly disclaimed the errors of Nestorius, as well as those of other heretics; and that Dr. Buchanan and Dr. Kerr agree in representing their creed as not materially differing from that of our own Church. It may be added, that their account of them is substantially the same as that of La Croze, Assemannus, and Mosheim. For farther information upon this subject, the reader is referred to Dr. Buchanan's Christian Researches, and to the Christian Observer for December 1816.

" state, I have merely recounted the conversations " I had with their most learned members, and no- " ticed that 'I perceived all around symptoms of " poverty and political depression:' that they were " in a degenerate state, yet 'like a people who had " known better days.' I also notice, that 'they " have some ceremonies nearly allied to those of " the Greek Church;' and I intimated to the Bi- " shop, 'that there were some rites and practices " in the Syrian Church, which our Church might " consider objectionable or nugatory.' If I have " not filled my page with these particulars, it was " because I had no pleasure in describing them. " Finding a Church in their peculiar situation, " possessing the Bible, and abjuring the Romish " corruptions, what more was required to make " them an useful people in evangelizing that dark " region? And it is not decorous in the Church of " England to seem to take pleasure in holding up " to a kind of opprobrium an ancient people, " found in such interesting circumstances; pos- " sessing too an ordination, with which ours is " scarcely to be compared. A former President " of the Bartlett's Buildings Society, (Archbishop " Wake,) negotiated for an union with Rome her- " self!

" As to the moral and civil state of the Syrians, " Dr. Kerr has given them a higher character than " I have, in his official document to the Madras " government, which on this subject may now be

" quoted as a proper authority. All that he has " said also concerning the facility and expediency " of an union, may now be pressed with much ad- " vantage; for Dr. K. was sent from the very " place where the Danish missionaries dwell, to " obtain information for government.

" But on this subject, Colonel Macaulay is the " highest authority in the world. If he will ad- " dress the society in a respectful, conciliating " manner, and urge the incontrovertible facts " founded on his own knowledge and Dr. Kerr's " official report, it will have immense effect.

" He may observe that an union is not to be " thought of at present, on account of political " considerations; but that such an interesting peo- " ple deserve our countenance and every aid for " mental improvement, by assisting them in the " translation of the Scriptures, and encouraging " them to hold out against the Romish Church. " They are also proper subjects of occasional pe- " cuniary assistance: for the oppression of the " Hindoo government has of late been very great: " but for the future they will, perhaps, be able to " retain what they acquire.

" It would be proper that Colonel Macaulay " should mention his own political transactions " with the Travancore and the English govern- " ments on their behalf, and on behalf of the Ro- " mish-Syrians. For *they* also want the Bible.

"My hand, you see, is a little better; but I am "by no means strong. I can only sit up half an "hour at a time."

It is surely to be lamented, that no application was made on the part of the society to the two persons best qualified to afford information upon this subject, Dr. Buchanan and General Macaulay; and that no steps appear to have been taken to communicate that encouragement and support, which the Church of England is plainly bound to extend to a community of Christians thus brought into such immediate contact with the British government.

In the mean time, Dr. Buchanan continued his own exertions with a view to supply the Syrian Christians with a translation of the Scriptures. Thus he wrote in February and March to Mr. Macaulay.

"I enclose a letter, which I wish to go by "this fleet. It is to give money to Timapah "Pullé, who superintends the Malayalim version "at Bombay.

"I have received a copy of the second edition "of the Memoir, and immediately discovered im- "provements. Many thanks to you for this ser- "vice. And yet I have little satisfaction in look- "ing at the book. I wish now to flee away to re-

" gions of peace with the wings of a dove—and be " at rest."

" Kirby Hall, 7th March.

" The day after I wrote to you last, I was " obliged to leave the writing table entirely, and " have not resumed it since. The sensation of " paralysis is but slight, but it appears to be now " permanent; at least during the cold season.

" 26th March.

" La Croze and Geddes are the principal authors " for ——'s purpose, and I have neither.

" Gouvea, and Bartolomeo's India Christiana, and " other curious works, I deposited, together with " the MSS. at Cambridge.

" If you could call on Mr. Yeates, he could pos- " sibly furnish you with La Croze, or Simon, or " Assemannus. It is a fine subject for ——'s con- " templation, and one which would greatly inter- " est the public mind. A few pages only, however, " will suffice for the society. But after he has " done that, he may possibly meditate a larger " work. These are times when *every thing a man* " *has*, which may be in any way for the advantage " of Christianity, ought to be given to the world. " For we shall soon die, and then shall ' all our " thoughts perish.'

" Mr. Yeates writes thus in a late letter. ' Si- " mon, in his Critical History of the Religion and " Customs of the Eastern Nations, has ably vin- " dicated the Syrian Christians against the Ca-

"tholics, and exposed their rage and persecution "as the result of papal tyranny. I have read so "much in Assemannus and other authors, as to "know that the Syrian Christians are the Pro- "testants of the East. The Church of England, "as a National Church, cannot extend her assist- "ance to greater advantage, than in restoring and "building up the ruins of the Syrian communion "in Antioch, Mesopotamia, and India, by the im- "mediate dispersion of copies of the Scriptures. "And when this is done, they will supply mis- "sionaries for the extension of the Christian faith "among the Mahomedans and Pagans.'

"I rejoice to hear that 'Ethiopia does not "stretch out her hands' in vain. This will be a "great accession of fame to the Bible Society. "The University will not lend out my Ethiopic "Gospel. You must send a person to transcribe "it in the public library. If you should find any "difficulty in the access, I will give you a note to "the Vice-Chancellor."

The next subject to which the attention of Dr. Buchanan was directed was that to which he had devoted his Memoir, and which he had ever considered as of primary and fundamental importance. This was the organization of a more extensive Ecclesiastical Establishment for British India. The time was now approaching for the renewal of the Charter of the East India Company;

and the friends of religion were anxious to improve this opportunity of pressing the consideration of the measure in question upon the attention of government and of the legislature. It was evident that no man was better qualified to suggest the best method of proceeding upon this occasion than Dr. Buchanan. Some distinguished persons, who took a lively interest in this weighty subject, accordingly applied to him to prepare a sketch of what he might deem advisable with respect to the proposed Establishment, for the purpose of submitting it to the consideration of his Majesty's ministers, and of others particularly concerned in the determination of this question.

It was with this important point that the correspondence of Dr. Buchanan was occupied during the spring and summer of this year. The following extracts from his letters to Mr. Macaulay will exhibit not only his zeal, but his piety and judgment respecting the accomplishment of the great measure which he had so long advocated.

"Kirby Hall, March 1812.

"India has scarcely crossed my mind since I "wrote to you last; I mean in regard to legisla- "tive measures. I do not expect to be able to do "any thing till the warm weather approach. Mr. "Wilberforce writes to me, that the Anglo-Indians "question the fact of the burning of women stated "in my Memoir; and I read in the British Re-

"view, that they doubt that of the self-devote-
"ment of a man at Ishera, stated in my Re-
"searches under the article 'Juggernaut in Ben-
"gal.' I shall pen two sentences below on each of
"these subjects, which you may use as occasion
"may serve.

"Short as the above letter is, I have been nearly
"two days in writing it; and I do not now find
"myself able to finish my two sentences. I hope
"to recruit in a day or two, when I shall send
"them."

The two sentences thus meditated, branched out into two sheets; the substance of which afterwards appeared in the Christian Observer[a].

Dr. Buchanan's next letter is as follows.

"Kirby Hall, 13th April, 1812.

"My dear Sir,

"I send to you and Mr. Wilberforce by this
"day's mail a Prospectus of an Ecclesiastical Esta-

[a] For April 1812. In this paper it is stated, that the calculation in question as to the number of women burned in the vicinity of Calcutta during a given period, was inserted in Dr. Buchanan's Memoir on the authority of an official report to the College of Fort William, when the officers of that institution were collecting information to serve as an authentic record upon the subject of this female sacrifice. The truth of the fact respecting the self-devotement at Ishera was declared to rest upon the authority of the late Rev. D. Brown, whose country-house was near the spot referred to.

" blishment for India. I will thank you to sub-
" mit it to Mr. Grant and Lord Teignmouth; and
" I shall be obliged to them to make such altera-
" tions in it as they shall think proper. If they
" suggest any thing which you and Mr. W. ap-
" prove, be pleased to incorporate it, and to revise
" the whole according to your judgment.

" I then wish you to send one copy to Mr. Per-
" ceval, and another to the Archbishop of Canter-
" bury.

" When you are ready let me know, and I will
" send a note to accompany each copy. From
" Mr. Perceval I have lately received a very kind
" letter, in which he professes to have 'a respect
" for my character and exertions.'

" If after you have sent in the copies, you
" should think that any part of the Prospectus
" might be useful to Parliament, you may publish
" it in such form, and with such addition as you
" please, with my name or without it.

" I am much obliged to you for offering to do
" me service, if I can move southward; but now
" that you have the Prospectus, you will not want
" me. I certainly should not have written it, if
" you had not pressed the subject. I can scarcely
" at present walk down stairs without help. As
" soon as the season opens a little, I propose to go
" to Scarborough for the benefit of the warm baths
" at that place. I am now seeking the comfort of
" the holy Scriptures, and their promises: and

"love to contemplate Augustine and Luther. I "look forward to nothing in this life but these "two things, repentance, with bitter tears for past "sins; and joy in the Holy Ghost. These two bless- "ings I am encouraged to look for, for they are "promised to sinners; they are 'the gifts to the "rebellious.' In the mean time I pray to do the "will of God, and to use my voice, my pen, or "my feet, as he wishes me, while these members "have any strength for his service.

"My dear Sir,

"Very sincerely yours,

"C. BUCHANAN."

"*Z. Macaulay, Esq.*"

The Sketch of an Ecclesiastical Establishment, mentioned in the preceding letter, was not only transmitted to his Majesty's ministers, and to other distinguished individuals, but communicated to the East India Mission Committee of the Society for promoting Christian Knowledge, through Mr. Wilberforce, on the 1st of June. It was received by them with expressions of approbation, and of entire concurrence in the views of its author; and an abstract of it having been reported by that Committee to a general meeting of the Society, held on the 23d of that month, a series of important resolutions, in support of the measure thus proposed, as well as in favour of the general duty of promoting Christianity amongst

our Indian fellow-subjects, European and native, were moved and adopted.

The following passage from a letter to a friend, who had suggested an alteration in a part of his "Sketch," will shew, amongst other instances of a similar nature, how far Dr. Buchanan was from an unbending or disputatious temper.

"I am just favoured with your letter, and am "greatly obliged to you for writing it. I consent "to the section being omitted, and to the word "'colonization' not appearing in the whole book.

"I am only anxious that the cause of God "should have due honour, and that 'exclusion of "Christian teachers in Asia' should be plainly re-"presented as repugnant to God's will and re-"vealed word. These are days of great measures. "When we stand upon the *Rock*, we need not "fear the conflicting currents of public opinion. "But it is right to avoid obnoxious terms if we "can; and if an object is likely to be attained "without fighting for it, it is best."

Dr. Buchanan was, however, at this time by no means sanguine as to the success of the proposed Establishment, though he rejoiced in the progress of Christianity in other quarters. The following is from a letter to Colonel Sandys in April.

"I had very little pleasure in writing further "on the subject; but as I had given a beginning, "I thought I would give the end. It is not pro-

" bable that any thing of importance will be done. " We ought to be satisfied with the great doings " of the present day. Indeed the Bible Society's " triumphs have been so great of late, that it is " time (according to the usual dispensations in re- " lation to the Gospel) we should look for a *check*, " to humble us a little, and keep us in our proper " place.

" Since my return from Ireland, I have been " much engaged with correspondence from that " kingdom. There is a fine evangelical spirit, " even amongst the nobility. I had urged Trinity " College, Dublin, to organize a Bible Society. " The students were for it; the elder members " against it. Matters, at this moment, are very " interesting. The Irish want the Bible almost as " much as the Hindoos.

" My affectionate remembrance to Mrs. S. and " Miss J., not forgetting Claudius, (look into " Milner's History, for the life of Claudius, of Tu- " rin. I have just discovered in a volume of Arch- " bishop Usher's, that there is a manuscript Com- " mentary on St. Matthew in the library of Pem- " broke Hall, Cambridge, by this very Claudius: " a fact which Mr. Milner does not seem to have " known,) who, for the reason stated in the paren- " thesis, must go to Pembroke Hall, as a student " of divinity. My namesakes must not go about " with *flint and steel.* There is a higher warfare for

"them; in which I hope you are all fighting, and "are more than conquerors through Him who hath "loved us.

"I am, affectionately yours,
"C. BUCHANAN."

The beginning of the following month was marked by the appearance of some symptoms favourable to the intended measure respecting India, but clouded by the melancholy intelligence of the assassination of Mr. Perceval. Dr. Buchanan's observations on that lamentable event will be read with interest.

"Kirby Hall, 15th May, 1812.

"I had a note from Lord Buckinghamshire "thanking me for the Prospectus, and acknowledging its importance; concluding with—'You "may be assured, that it will receive from me all "the attention to which it is entitled.' Another "note from Mr. Perceval to the same effect. "Happy Perceval! if he have died in the faith, "as I have long believed he lived. In my last "letter to him (about a month ago) there is the "following sentence. 'One thing is certain,' (I "had been alluding to his difficulties, and the "state of public affairs,) 'and it must be a subject "of permanent comfort to your own mind, that "however the course of affairs may lead you in "future life, good has already been done under "your administration, which cannot be undone;

" and *even if life itself should not be long vouch-*
" *safed*, you would depart with the consciousness,'
" &c. &c.

" I have been trying to move the general as-
" sembly to notice the extension of religion in
" India. I have also urged Cambridge to petition
" Parliament on the subject. If an University,
" which has permitted its members to pourtray so
" often the blessing of giving Christianity to India,
" should hesitate to recommend the measure, who
" can be expected to support it?

" I continue in an equable state of health. I
" can walk for about ten minutes at a time, but
" my weakness is very great, particularly in my
" limbs, which start and throb very much in bed,
" sometimes during the whole night. Last night
" an experiment was made of applying leeches to
" one foot. The consequence was, the throbbing
" ceased in that foot, and was more severe in the
" other.

" I am happy to hear that ——— is better, and
" with you. He may probably be offered a com-
" mand in Asia, in the course of a year or two.
" In the mean while, time flies, assassins fire shots,
" and we hear the voice, 'Be ye also ready.' I
" doubt not but the death of Mr. Perceval will
" give life to the religion of many a man in Eng-
" land. Some men will feel it as sensibly as if he
" had been a member of their own family."

In the month of June Dr. Buchanan proceeded

to Scarborough, from whence he proposed a visit to the Bishop of Durham, and then to the Bishop of Llandaff, and the lakes of Westmoreland. This latter plan, however, he was compelled to relinquish, on finding that the exercise of a carriage was as yet too much for him. From Scarborough he wrote the following letter to his daughters; ending with a confirmation of his hopes respecting India.

"Scarborough, 18th July, 1812.

"I had the pleasure to receive your letter, Augusta, by Dr. B., and was much gratified by the perusal; and I have seen Charlotte's letter to her mamma, which is equally pleasing to me; for in both letters I think I perceive a love of piety, or at least a wish that you *could* love it. It is indeed so amiable a quality in young persons, that I cannot contemplate them with any pleasure, if they be destitute of it. For what are all other acquirements or possessions compared with this! Nothing. I wish you both to possess that which will give you hope, and me comfort, in the prospect of your dissolution. I wish to see you smile, and have inward peace, when you are shutting your eyes on the glories of life. But they are not glories. They are vanities. *I* cannot make you believe this. The grace of God alone can teach you this truth. And this grace is given oftentimes to children as young as you. When Christ said, 'Suffer little children

" to come unto me,' and when he quoted the " Psalms to the Jews, where it is said, 'Out of " the mouths of babes and sucklings thou hast " perfected praise,' he meant to intimate, that the " grace of God is communicated to young chil- " dren as well as to old persons; and that chil- " dren may adorn the Gospel by the beauty and " piety of their conduct as well as the aged Chris- " tian. But how is this grace to be attained? It " will not be given to you unless you intreat God " to bestow it. That is an ordinance or rule of God. " And it will not do to ask in words only, in a " formal way; but you must 'lift up your voice' " in your closet, and expect it earnestly, as if you " expected 'a treasure.'

" Be so good as to tell ——— and ——— " that I have received a letter from Colonel Ma- " caulay this morning, informing me that a depu- " tation of Messrs. Wilberforce, Grant, Babing- " ton, &c. had waited on Lord Liverpool on the " subject of evangelizing India, and that his Lord- " ship surprised them by offering almost more " than they wished. He intimated his intention " to carry the three following important measures; " 1st, To establish a seminary at each Presidency " in India for instructing natives for the ministry. " 2nd, To grant licences for missionaries, not from " the Court of Directors, but from the Board of " Controul. 3d, To consecrate bishops for In- " dia.

"Your mamma joins me in love to you both; "and I remain, my dear girls,

"Your affectionate Father,

"C. BUCHANAN."

The following extracts from letters to several of his friends will shew the general state of Dr. Buchanan's health, feelings, and employments, during the remainder of this eventful year.

"Kirby Hall, 17th August.

"I am just returned from Scarborough, where "I have been for the last six weeks trying the "efficacy of the warm baths at that place. I "have been strengthened a little, but am still very "weak.

"I have hardly any news but what I find in "the Bible; and that book is always new. I "keep far aloof from the world; at least I wish to "do so; and my present indisposition favours my "wishes. But even in this evil world every week "produces joyful events. The city of London "has formed itself into a Bible Society; and the "Chancellor of the Exchequer has stood forth "boldly as the advocate and supporter of the reli-"gion of Christ. But if I were to recount all the "blessings of God to this unworthy land, I should "need a quire of paper: a quire! If all the bless-"ings to this unworthy land were written, 'the "world itself' (to use the bold hyperbole of St.

" John) 'would not contain the books that should " be written.'

" I rejoice to hear that you find yourself fully " employed from day to day, feeling the weight of " the labour, and yet obtaining strength for the " day. For this, believe me, is the happiest state " of your existence. The exertion of mind, under " parochial, domestic, and scholastic cares, is like " the budding and blossoming of trees which " promise plenty of fruit. By and by it will be " the autumn for you and Mrs. K.; labour and " sin and sorrow will cease, and a glorious state " of felicity will begin: of which I pray, that " all your children and all your pupils may " partake!"

" 14th November.

" Thanks to you for your kind letter. I am in " much the same state I have been, but I can- " not write a page without difficulty. The para- " lytic affection remains without sensible abate- " ment in my right hand, foot, and side. I can " however walk and ride a little: and I have " preached regularly this last month. There is " no hope of my acquiring *strength* soon, for I do " not take sufficient *food*. I am therefore content " to do a little, not knowing whether I shall ob- " tain strength to do more.

" I have just had a letter from Mr. Owen, (to " whom I had occasion to send sixty pounds for " the Bible Society, and ten pounds for Serampore

"to Mr. Macaulay, from the family here,) in "which he manifests great alarm about Mr. "Brown. Mr. Thomason's letter stated, that he "was not expected to live a week. But my letter "is the latest I presume. You would hear of the "Serampore conflagration. The missionaries will "soon recruit their money; but the work will be "somewhat retarded."

"Dec. 17.

"I thought I was going on very well, but I was "suddenly threatened with a return of illness. It "has hitherto been mercifully prevented; but I "am obliged to desist entirely from my labour in "the ministry; and am forbidden to engage in "severe study.

"I rejoice to see you working with so much "alacrity and content while strength is afforded "you. 'Be thou faithful unto death, and I will "give thee a crown of life.'

"What a terrible retribution is the modern Se-"nacherib experiencing on the wolds of Russia! "What an event for the use and edification of the "Christian! I fear both nations and individuals "will suffer morally from their exultation. May "you and I live to God, whether Buonaparte live "or die!"

"Dec. 19.

"What a loss will Mr. Robinson be to the "Christian world! How many has he blessed in "various ways, by preaching, writing, and family

"exhortation! What a shining example to all the "midland ministers! I esteemed him the greatest "preacher in England; as Mr. Scott is the great-"est divine.

"I rejoice to see you continue in a spiritual "frame. It is the balm of life. If Mr. —— has "seen and tasted that 'Christ is precious,' he will "'set his face like a flint.' If his convictions "have only been general, he will not be very use-"ful in a higher sphere."

"Dec. 29.

"I received your welcome note, and desire the "best blessings may be your portion in return. "I suffer at present from the effects of a blister on "the neck, which has taken a strong hold of my "constitution, and can only write a few lines. If "I could write, I have only to say, that I join "with you in your hallelujah to Him who came "at this season to redeem lost man, and to make "us kings and priests unto God. May our song "which begins now, last for ever!

"I had not heard that H. Martyn was about to "return. God, who ordereth all things well, will "shew us perhaps that all these events are condu-"cive to his glory."

At the close of this year, and the commencement of the following, Dr. Buchanan was occupied, at the suggestion of some of his friends, in preparing a new work, in the prospect of the ap-

proaching parliamentary discussions on the renewal of the charter of the East India Company, with reference to some more direct and effectual provision for the promotion of Christianity in our Asiatic empire. Before we proceed, however, with this important subject, we must advert to some events which deeply affected the domestic happiness of Dr. Buchanan during the first three months of the year 1813. These will be best related in his own words. In a note to Mr. and Mrs. Thompson on the 27th of February he wrote thus.

"I dare say your hearts will be filled with joy "on the event of dear Mary having been so "safely delivered. As for the little one, who "would only stay half an hour in this evil world, "there is no reason that we should grieve for "him. I am happy to say, that his dear mother "is perfectly composed and resigned to the dis-"pensation.

"May the God of this family, even the God of "Abraham, Isaac, and of Jacob, who surroundeth "us with his comforts, administer to you also the "consolation and support you respectively stand "in need of, and shine on your path till you be-"come partakers of his glory!"

On the same day, Dr. Buchanan communicated this event to one of his friends, and accompanied it with the following notice of the afflicting intel-

ligence which had been lately received from India, and of the dubious state of his own health.

"I presume you have heard of the death of the "Rev. Mr. Brown, of Calcutta, and of Mr. Martyn. "And so these good men have ascended up on "high in the vigour of age and life. Let us aspire "to follow them, and join the assembly of the "firstborn!

"I have no news for you, being, like yourself, "much retired from the world. I continue in my "former state, as to health; that is, I can make "little progress in acquiring strength, while the "danger of a third attack of paralysis (which is "imminent) obliges me to take little nourishment, "and yet to lose much blood."

On the 13th of March, Dr. Buchanan, in writing to another of his friends, added;

"Mrs. B. recovers well, and has been applying "to herself St. Paul's reasoning on the advantages "of being without the cares of a family. I tell "her St. Paul's is a wonderful book—it suits *every* "*state*."

This favourable appearance, however, of recovery was but of short duration. The following brief narrative, drawn up by Dr. Buchanan for the consolation of Mr. and Mrs. Thompson, describes in simple but affecting language the sudden extinction of his hopes, and the repetition of the blow which

had once before laid low his expectations of earthly happiness.

"Long before her last illness, my dear Mary "had frequently contemplated the probability of "her dying in early life. Her delight was to talk "of things heavenly and spiritual, and her studies "were almost entirely religious. Her spirits seem- "ed to have been much chastened by personal and "by domestic suffering; and her affections were "gradually losing their hold of this world. After "her last confinement, her heart appeared to be "devoted to God in a particular manner. On the "third day she wrote the following note to her "dear mother.

"'You will rejoice to hear I am as well as can "be expected, and that I feel a wonderful *serenity* "*of mind.* I feel a want for my poor little babe. "Yet I do not repine, for I have great need of all "the Lord's chastisements; and if I gain one step "towards heaven, I am abundantly repaid, and "would joyfully go through all over again to-mor- "row to gain one step more. I have great need "of correction; but why my dear husband should "be a sufferer in these losses I cannot conceive, "who is so much farther advanced in his hea- "venly course and experience in every way. Pray "for me, that I may so run as to obtain the hea- "venly prize.

"'My kind love to my poor little girls. Tell "them I hope, in the course of a day or two, to

" be able to see them. I have great cause for
" thankfulness in every way. Adieu, adieu.'

" Notwithstanding her continued indisposition,
" accompanied by a high fever, she greatly en-
" joyed my prayers and religious converse. Hav-
" ing lost her child, she frequently alluded to the
" pleasure she anticipated in forming the minds of
" Charlotte and Augusta, and preparing them for
" the heavenly state. We mutually expressed the
" hope of devoting ourselves to the service of God
" for the time to come, more affectionately and ac-
" tively than we had done in time past. She
" looked forward, certainly, to the comfort of en-
" joying more the life of a saint on earth; but I
" do not think she expected so early to be a saint
" in heaven. The expectations and assurances of
" all her medical attendants were very flattering
" in regard to her recovery. A rapid recovery was
" prognosticated; but she more than once inti-
" mated that they did not understand her case.

" On the night previous to her death, while she
" sat on the couch in my study, she begged I
" would give her the Bible, and a little table, and
" a candle. She read one of the Psalms very at-
" tentively, the 46th I believe, beginning with
" these words, 'God is our refuge and strength, a
" very present help in trouble.' And when I took
" the Bible out of her hands, finding it open at
" that Psalm, I read it to her as a portion of our
" evening religious exercise.

"On the morning of the day on which she died, "after I had kneeled by her bedside, as usual, and "prayed with her, and had left her, she desired her "maid to read a hymn to her. She began one, "but immediately said it was a funeral hymn; to "which she replied, 'a funeral hymn will suit me "very well.'

"About an hour afterwards she was brought "into my study, and took her seat in the arm-"chair. 'About one o'clock her dear father and "mother came to visit her. After her father had "stayed some time, he and I went out in the car-"riage for an hour, while her mother remained "with her. On our return, her mother took her "leave, and I accompanied her down stairs to the "carriage. On my coming up, my dear Mary "had just got up from her chair, and walked over "to the couch with a quick step assisted by her "nurse, from an apprehension that she was about "to faint. I immediately supported her in my "arms. Slight faintings succeeded, but they were "momentary. She complained of a pain near her "heart. On my saying, I hoped it would soon be "over, she replied, 'O no, it is not over yet; "what is this that is come upon me?—send for "mamma.' After a few minutes' struggle, she sat up "in the couch with much strength; and looking "towards the window, she uttered a loud cry, that "might have been heard at a considerable dis-"tance. She then drank a little water; and im-

"mediately after drinking, without a groan or "sigh, her head fell upon my breast. I thought "she had only fainted; but her spirit at that mo- "ment had taken its flight. It was just three "o'clock in the day.

"Thus died my beloved wife. She was ready "for the summons. She had long lived as one "who waited for the coming of her Lord. Her "loins were girded, her lamp was burning, and "the staff was in her hand. She had nothing to "do but to depart.

"'Blessed are those servants whom the Lord "when he cometh shall find watching; and if he "shall come in the second watch, or come in the "third watch, and find them so, blessed are those "servants.' Luke xii. 37[a]."

"Moat Hall, 13th April, 1813."

A few days after this afflicting event, Dr. Buchanan expressed his personal feelings more fully, and detailed, in his "Private Thoughts," with genuine Christian humility, those "peaceable fruits "of righteousness," which he was chiefly anxious to derive from his loss. The notice of some of them will, doubtless, interest many readers.

"My first emotions of thankfulness (when I "could seek subjects of thankfulness) were, 'that

[a] The inscription on Mrs. Buchanan's tomb, written by her affectionate husband, will be found at the end of the volume.

" her last trial was so short.' It was given me to " witness for my soul's health, I trust; and it was " awful indeed, but it was short."

" Monday Evening, 29th March.

" I have passed this week in a mourning and " disconsolate state. I have lost appetite for food, " and dwell almost constantly on the circumstances " of my loss.

" I suffer chiefly from the reflection, that I did " not commune with her more frequently and di- " rectly on the state of her soul. * * * God or- " dained her personal and domestic sufferings to " mature her for her approaching change. * * * * " Mature in my heart, blessed Saviour, this afflic- " tion, and enable me to obey the new command- " ment, ' that ye love one another.'

" This love exercised towards a wife or children " acquires a double force; natural affection coope- " rating with spiritual love.

" Teach me, O Lord, to love my children as " I ought to do, both in a natural and spiritual " sense."

" April 2, 1813.

" My grief has been growing more and more " faint and languid; but blessed be the God and " Father of our Lord Jesus Christ, my sense of " things heavenly and my penitence for past sins " have rather increased. I am enabled to pray " three times a day, and am not as usual driven " hastily from my knees. O that this may con-

"tinue! I have long prayed for a spirit of grace "and supplication, and now the Lord hath been "pleased to give it by means that I did not "expect. However it comes, it is a long lost "blessing.

"The chief petitions in my prayers have been "these:

"1. That God would strike the rock of my af- "fections with his rod, and cause the waters to "flow; that I might become tender hearted, truly "humble and solicitous about the spiritual state "of men.

"2. That I might open my mouth in the cause "of God. Hitherto my lips have been locked in "a torpid silence. There is, indeed, much that is "constitutional in this taciturnity; and my late "nervous indisposition has greatly increased it. "Like Hooker, I can scarcely look my children "or servants in the face.

"I have prayed that this unaccountable weak- "ness may be removed; that I may become vocal "for God at all times and in all places; that I may "look earnestly into the eyes and countenances of "men, and seek anxiously their salvation; that I "may never forget the agonizing looks and power- "ful voice of my dear wife in the struggle of death; "and that I may call forth some animation of soul "in *my looks* and *words* during my *life*.

"3. That I may learn to seek the glory of God as "the first object in my conversation in the world,

" and to pray earnestly for the conversion of all " men.

" 4. Let me look on every person whom my " eyes survey with benevolence, loving my neigh- " bour as myself, and utter a mental prayer for " that person, ' May this be a vessel of mercy pre- " pared unto glory!'

" 5. That the spirit of grace and supplication " may never depart from me; and that God may " hear my morning, noon-tide, and evening sup- " plication during every day of my pilgrimage.

" 6. That * * * I may fix my love, hopes, and " affections on God; and obtain that fellowship " which I learn from Scripture is attainable by " man in his present state. Amen."

Dr. Buchanan's communications to his friends upon this melancholy occasion breathe the same spirit as his more private meditations, and will still, it is presumed, be thought interesting and instructive. The following are extracts from some of them.

" Kirby Hall, 2d April, 1813.

After replying to one or two points respecting public events, he adds;

" But I do not know what is passing in these " days. The death of Mrs. Buchanan has removed " to a vast distance from my mind subjects which " were familiar to it. . . . I could not have believed

" that I should have been so much moved by the " event as I am, or that my affections would have " been so powerfully awakened.—May the spi- " ritual impression I have received never be ob- " literated from my soul!

" Offer my Christian love to your wife who is " yet alive. And may you and she enjoy much " spiritual communion with each other, before the " hour of separation arrives!"

" 4th April.

" My dear Sister,

" Charlotte has shewn me your kind letter. I " thank you most sincerely for your tender sym- " pathy on my late loss. The summons came " suddenly for Mrs. Buchanan, but she was evi- " dently matured for her new state of existence; " and I believe she in some degree anticipated it. " Her death has, I trust, been blessed to myself, " and, I would hope, to my children.

" While your dear husband is spared to you, " and you are spared to him, enjoy as much spiri- " tual converse together as is possible. For when " the separation comes, you will reproach your- " selves bitterly, if you have not been tenderly " communicative on this subject.

" I remain,

" My dear Sister,

" Very affectionately yours,

" C. Buchanan."

" *To Colonel Sandys.*

" 15th April.

" Accept my sincere thanks for your kind letter " of condolence. Your topics of consolation are " all excellent; and you point to the right source, " the heavenly Paraclete.

" I shall not be able to make a journey into " Cornwall. I return you thanks for your most " obliging offer, which is a true mark of your " personal friendship, and of Christian regard. " My infirm state forbids my moving from home " for some time, except in a case of urgent neces- " sity.

" I can write but little. My pen refuses to say " much since Mrs. Buchanan's death. But I hope " I have been affected by it chiefly in a spiritual " manner.

" *To Colonel Macaulay.*

" April 16.

" I thank you most sincerely for your kind let- " ter. The mournful event has, I trust, been sanc- " tified to me. Some such affliction appears to " have been necessary to soften a hard and proud " heart. I pray that the salutary effects may never " pass away.

" I am happy to hear you speak so favourably " of the disposition of government in regard to the " extension of Christianity in the East. Mr. Wil- " berforce has urged me to go up and give evidence " at the bar of the House of Lords. I told him I

"am willing to appear; the only question is, whe-
"ther it be physically practicable. The physi-
"cians oppose my going. I do not know what
"will be the event."

The latter sentence in the preceding extract leads back our attention to the great subject which occupied the minds of religious men during the former part of this year, and with reference to which, it has been already seen, that Dr. Buchanan was employed, when his thoughts were for a time diverted from it by the late afflicting event in his family. To this important subject, therefore, we will now return.

CHAP. IV.

THE light which had been thrown a few years since, chiefly by means of Dr. Buchanan's writings, on the state of religion in India, and the interest which had been in consequence excited upon that subject throughout the nation, produced a very general impression as to the duty of urging upon the attention of Parliament the necessity of making some more effectual provision for the religious instruction of British India, and of encreasing the facilities of imparting the blessings of Christian knowledge to the benighted millions of our native subjects. To promote these most important objects, several valuable tracts were published by the friends of religion; amongst which may be particularly mentioned an admirable "Letter to a Friend on the duty of Great Britain to "disseminate Christianity in India, occasioned by "the proposed renewal of the Charter of the East "India Company [a];" and a masterly "Address to "the Public," on the same momentous topic, by the Rev. Robert Hall.

The subject was also briefly but powerfully touched by an able and eloquent defender[b] of the general system of our East Indian administration;

[a] See the Christian Observer, vol. xi. p. 261.

[b] Robert Grant, Esq.

who, in combating an insinuation of a valuable writer on the south of India, thus expresses his own views upon the subject of promoting Christianity in the East.

"The question respecting the introduction of "Christianity into Hindostan does not, it must "be owned, fall precisely within the subject of the "present work; but its high importance will justify a few words upon it, even at the expense of "what may seem a digression.

"The idea of *coercive* proselytism, however mild "the compulsory means employed, merits all the "epithets which the language of reprobation can "attach to it; and even that of proselytism by the "simple exertion of state influence, seems, in Hindostan, to say the best of it, highly objectionable. "But surely the idea of proselytism by the bare "effect of conviction,—by the effect of an unforced, "unbribed, and unbiassed acquiescence in truth "and reason,—however visionary it may appear to "some persons, can only by a very singular rule "of arrangement be classed with unmanly, ungenerous, and unchristian deception. To such a "pitch of refinement would this valuable author "have us carry our reverence for the superstitions "of Hindooism! Their sanctity seems to be like "what is said of the priestly character, indelible. "Their sovereignty is so essential and inherent, "that they not only cannot be deposed, but cannot "even voluntarily abdicate.

"A few years ago this subject was debated with "great heat; but at present will surely receive a "calm attention. The accomplished Sir William "Jones, who was equally distinguished for his "acuteness, his philanthropy, and his candour, "has given his sanction to attempts, cautiously "and fairly conducted, for the introduction of the "Christian religion among the natives of Hindos-"tan. If, indeed, as Colonel Wilks justly affirms, "'it never can be a question, whether the English "or the Hindoo code of religion be entitled to the "preference,' the wish must naturally suggest it-"self to every humane and unprejudiced mind, "that the better system should have every chance "of the wider diffusion. Only the distinction is "ever to be carefully observed between making it "a matter of *option* and a matter of *authority;* a "distinction which, even as applied to this parti-"cular case, the experience of many years has now "shewn that the natives are perfectly able to com-"prehend. The uncompelled and tranquil circu-"lation of the Christian Scriptures (the method "peculiarly recommended by Sir William Jones) "appears so free from all possibility of exception, "that it ought to receive the fullest and most will-"ing toleration from the Indo-British Presidencies. "Otherwise they would indeed 'forcibly stand be-"tween' the Hindoo population and the highest "and deepest hopes that can be infused into the "human heart. And surely no government calling

"itself Christian can, without incurring a fearful "responsibility, refuse to a Christian missionary, so "long as he shall demean himself with strict loyalty, "steady discretion, and unimpeachable virtue, the "opportunity of exerting his unbought and honour- "able labour among the natives of Hindostan."

It was natural, however, to look to him who had first awakened the public mind to the imperious duty of regarding the religious concerns of our oriental empire, to lead the way in an appeal to the legislature upon this subject. Accordingly, amidst the pressure of domestic sorrow and of personal debility, Dr. Buchanan composed and published, early in the spring, a work entitled, "Colonial Ecclesiastical Establishment: being a "brief View of the state of the Colonies of Great "Britain, and of her Asiatic Empire, in respect "to religious instruction: prefaced by some con- "siderations on the national duty of affording it."

Though the state of the question relative to the promotion of Christianity in India was very materially and happily changed since the year 1807, when it was so fully discussed, and thoughtful and religious men were in general persuaded of the necessity and importance of that measure, Dr. Buchanan still deemed it expedient to commence his work by briefly but pointedly urging this duty upon a Christian nation, and by arguing from various considerations, that the voice of Providence was evidently calling upon Great Britain to under-

take it. He next entered upon an examination of the means of thus diffusing Christianity; and under the head of one of them, "the extension of the "National Church," gave a sketch of a general colonial establishment, and of the state of religion in the West Indies. Dr. Buchanan then argued the question as to the policy of promoting Christianity in India.

On the subject, however, of parliamentary interference, he stated, that it was not his intention to urge the legislature to adopt any direct means in the way of expensive establishments for proselyting the natives. All, he said, that was expected at present in regard to them was, that the governing power would not shew itself hostile to the measure of instructing them. Great Britain, he alleged, owed her primary obligations to her own children. The work, therefore, is closed by a powerful appeal to Parliament as to its duty and responsibility upon the approaching decision of this momentous question, and with the sketch of an Ecclesiastical Establishment for British India, which has been already mentioned[a].

Such is a brief outline of the contents of this volume, which was very extensively circulated, particularly amongst the members of both Houses of Parliament, and made a strong and general impression throughout the country.

It was not merely, however, by the press that

[a] See page 273.

the friends of religion endeavoured to instruct and awaken the public upon this critical and momentous occasion. They resorted to the legitimate and constitutional measure of petitioning Parliament upon the subject, and nine hundred addresses from the cities, towns, and even villages of the United Kingdom, crowded the tables of both Houses, imploring the interference of the legislature in behalf of the moral and religious interests of India. The contest was long and arduous; but the voice of Christian duty and of sound policy, which must ever be inseparable, at length prevailed. A resolution to the following effect was introduced by his Majesty's ministers into both Houses; and after very full and lengthened discussions, in which Mr. Wilberforce, Mr. W. Smith, and Mr. Stephen particularly distinguished themselves by their able and eloquent efforts in its support, it was in the House of Commons carried by a great majority, and in the House of Lords without debate and without a division.

"That it is the duty of this country to promote "the interest and happiness of the native inhabi- "tants of the British dominions in India; and "that such measures ought to be adopted as may "tend to the introduction among them of useful "knowledge, and of religious and moral improve- "ment. That in the furtherance of the above ob- "jects, sufficient facilities shall be afforded by law "to persons desirous of going to and remaining in

"India, for the purpose of accomplishing these "benevolent designs."

A previous resolution had already passed, by which a bishop and three archdeacons were to be appointed to superintend the clergy of the Established Church in India; thus accomplishing, though not to the extent which he deemed necessary, the two great objects which Dr. Buchanan had so ably and so perseveringly pursued.

It is to these important and interesting transactions that the following extracts principally refer. With the exception of the first, the letters from which they are taken were addressed to a friend, to whose judicious and zealous exertions much of the success which ultimately attended the cause must be ascribed.

"Kirby Hall, Feb. 4, 1813.

——"You go up, you say, to witness the battle "between the Government and the India Com- "pany. It rages very furiously at present. It is "a fine trial of the honesty of religious men. It "is true, indeed, good men often live and die the "slaves of particular prejudices; but, generally "speaking, conscience will take the alarm, if we "are not honest in our vote in a cause between "*God and man.*

——"God will direct the event accord- "ing to his counsel. There may be no remark- "able triumph at this time: but other parts of "the great catastrophe (the revelation of Christ's

" kingdom) are approximating, and you may live " to see its advance. The expiration of twenty " years more is likely to be a grander period in the " Church than the present.

" I have just submitted to the insertion of a " large seton in the integuments of my neck. So " you see the constitutional propensity to paralysis " continues. But this is the best state for me. " I could not have *chosen* a better; and it does " me a great deal of good. I need slow fires to " purge away my dross. But the Refiner is mer- " ciful, and gives me strength to bear the heat of " the furnace."

" Kirby Hall, April 1813.

" The circumstances of my health render it im- " practicable for me at present to move to London. " But I shall probably afford you any informa- " tion as satisfactorily by correspondence, as if I " were on the spot.

" Your accomplishing the object of a numerous " meeting at the London Tavern was a grand mea- " sure, and the whole Christian world is indebted " to you for it. The resistance to your purposes " will be most resolute. The public voice alone " promises something. If every city and town in " England and Scotland were to petition, (which " is practicable,) the business would acquire a new " complexion before the end of May.

" The duty, however, of a Christian is to be " obedient to the powers that be. To claim as

"matter of *right* the permission of preaching "Christianity to the Hindoos is highly absurd; "and the assertion of the *right* ought to meet "with a rebuke.

"Mr. Wilberforce's speech in the committee on "Catholic claims will produce some sensation "among religious men in England. I am of opi- "nion that he has judged rightly. Liberal con- "cession to the Catholics and Dissenters will be "good medicine to some; and will favour mea- "sures for enlarging the spiritual Church of Christ. "We may be sure, that the country will make no "concession to the Catholics which will *materially* "injure her. If she does, she can retrace her "steps, as she has done before."

"May 15.

"Many thanks to you for 'Christianity in "India.' It is drawn up in the manner I en- "tirely approve, which I could not say of the "former summaries. It comes in well after the "petitions; and its perspicuity and brevity will "fix and fascinate the careless eye. I begin al- "most to *sympathize* with your Indian opponents, "the battering of religious Britain has been so "tremendous.

"Like you, I am not anxious as to the terms of "concession in regard to the question. The deed "is done. Britain has lifted her voice in her "Christian character, and the effect will be per- "manent and blessed. By this concussion reli-

"gion rises at least two degrees in a scale of "twenty, both in its character and interests. The "Bible Society too shares in the triumph.

"Mr. Dealtry's sermon[a] was well timed; and "would be, I doubt not, a *coup de grace* to the "dying prejudices of some.

"I have just read Dr. Milner's Strictures; and "have praised God, who hath given such under- "standing to men. He is a host in himself; and "the Church will begin henceforth to view him "in a new light. They will dread his principles "less, and reverence his abilities more. I trust it "will please God to spare his life for some years.

"The publication of the Society's India Reports "is just what we want. It identifies them with "us, and confirms the truth of facts.

"Spare your health, and take repose; for you "know not but you may have as much to do next "year.

"Kirby Hall, June 2d.

———"I congratulate you on your great "triumph. Such a resolution proposed under "such circumstances! The moment it actually "passes, the petitioners ought to unite in one na- "tional hallelujah.

. . . . "What does . . . think of *civilization* now? "Lord Castlereagh has put the question to rest. "He says, the fear of it is a chimera."

[a] Before the Church Missionary Society.

"11th June.

"I am charmed with Whitbread, when he "sounds the right note.

"I continue stationary at present. I have had "blood abstracted twice by cupping within the "last month."

"5th July.

"And so Mr. Venn is dead! What a varied "scene has he passed through in the evening of "life! permitted, no doubt, for his soul's health "and eternal good. The Church may mourn in- "deed for Venn and Robinson. Let us be fol- "lowers of them, who through faith and patience "have inherited the promises!"

"July 7th.

"I enclose an additional paragraph for the Re- "marks. Mr. Lushington having declared so "gravely, that I had recommended the Hindoos "to be converted *by force*, perhaps it would "be right to advert to a matter, which I had "never thought it worth my while to notice be- "fore.

"I hope now to give you no further trouble. "It must be a great relief to you when Parlia- "ment and their India questions break up for "good; and I should be glad to hear that you "had gone for a while to the Isle of Wight; "whence, as from a safe haven, you might look "back on the tumultuous sea you have navi- "gated."

"July 24.

"I congratulate you sincerely on the issue of "your campaign; far more interesting to thou- "sands, than that of Lord Wellington.

"And now we are likely to be all disgraced. "Parliament has opened the door, and who is "there to go in? From the Church not one man! "Lord C. anticipated this *dénoument* in a very "pleasant vein. We may hope that the Church "Missionary Society will excite a new spirit in "various places. And we must believe, that the "late great national movement, in behalf of Christ "and his kingdom, will have a reward in the fruits "of righteousness within the year."

The labours, however, of Dr. Buchanan in this great cause were not yet completed. In the course of the debates in the House of Commons, upon the question of allowing efforts to be made by pious and benevolent persons to promote Christianity in India, his name and his writings were introduced by several of the Anglo-Indian[a] opposers of that measure, in terms which can scarcely be excused even on the ground of their own sincere, though mistaken, apprehensions of the subject. He was represented by these gentlemen as the calumniator of the Hindoos, and as having

[a] Particularly by Sir Henry Montgomery and Mr. Lushington; the latter of whom did not, however, vote against the resolution.

given to the world a false, or at least an exaggerated, statement of their cruel and immoral superstitions. They, on the contrary, wished the House and the public to believe, upon the authority of their alleged local knowledge, that the Hindoos, though idolaters, and enslaved by a blind and corrupt superstition, were still a very harmless and moral race of people; and, in support of the excellence of the Brahminical system, quoted a variety of passages from the Heetopades, and other Hindoo books, to prove what pure and exalted sentiments they entertained of the Supreme Being, and of the great duties of morality. Witnesses, however, without end, possessing more than all the boasted local information of these gentlemen, from Mr. Holwell to Sir William Jones, Lord Teignmouth, and Sir James Mackintosh, had already convinced every calm and unprejudiced enquirer, that, whatever may be the speculative merit of their sacred books, or the social virtues of individuals, both the religious system and the moral practice of the Hindoos in general were, what we might be certain, from abstract principles as well as universal experience, the heathen ever must be, "corrupt, abominable, and unto "every" really "good work reprobate." And it would, in fact, be quite as practicable and as just, to charge the sacred writers themselves in their descriptions of the idolaters of Greece and Rome, however distinguished for their advancement in learning and the arts, with exaggeration and un-

charitableness, as the representations of Dr. Buchanan, on a similar painful and deplorable subject.

It happened, in the course of the examination of evidence upon the India question before the House of Commons, that Dr. Buchanan's Memorial to Lord Minto in the year 1807, together with the reply of the Bengal government to that paper, and the observations of the Court of Directors on both, were exhibited, and afterwards printed by order of the House. The account given by Dr. Buchanan of the atrocities of the idol-worship at Juggernaut was also opposed and attempted to be invalidated by Mr. C. Buller, M. P. for West Looe, in a way which will shortly be stated.

The unfounded allegations of the gentlemen first named were generously repelled by Mr. Wilberforce, in one of his admirable speeches in the House, in the following terms.

"It is unwillingly that I bring in the name of "one other person; I mean Dr. Buchanan: but I "should be extremely wanting in the office and "feelings of friendship, did I not take this oppor- "tunity of vindicating the character of that excel- "lent man. The other night, the House will re- "member, that it was stated by a friend near me, "(Mr. W. Smith,) that I had not mentioned a "single fact or proposition on the authority of Dr. "Buchanan. This, however, was not because Dr. "Buchanan was no authority with me; but be- "cause I knew there was a great, but most unjust

" outcry raised against him: as, indeed, it was na-
" tural to expect there would be against any man
" who had endeavoured, with his zeal, to draw the
" public attention to this great cause. Thinking,
" therefore, that my facts would be more readily ad-
" mitted, if I supported them by other less obnoxious
" names, I did not mention the name of Dr. Bu-
" chanan, although his testimony would have cor-
" roborated all I said. But I should not do justice
" to my sentiments, if I did not say, that I feel Dr.
" Buchanan to be a man who deserves to be spoken
" of in a very different way from that in which
" some gentlemen have chosen to mention his
" name. Lord Wellesley selected Dr. Buchanan
" to be Vice-Provost of the college of Calcutta;
" and he says of him—'I have formed the highest
" expectations from his abilities, learning, temper,
" and morals;' if, therefore, I think most highly of
" Dr. Buchanan, as I certainly do, I am not alone
" in thinking well of him. And let me here re-
" mind the honourable member, that Dr. Bu-
" chanan did not, at least, act like a man who
" wished to deceive the public, and to obtain their
" assent to a false proposition; for Dr. Buchanan
" published that very work, which states most
" fully and particularly all the great circumstances
" of Hindoo enormity, while he yet resided in
" Bengal, and the book was in circulation there a
" year or two before he quitted that country. He
" himself presented to the supreme government of

"India a copy of this work; I mean his Memoir "in favour of an Ecclesiastical Establishment for "India; by which he drew as much attention to "the subject as he could, and, at least, manifested "his desire that the real truth should be ascer- "tained. And in justice to Dr. Buchanan, I must "observe, that, notwithstanding the unjust and il- "liberal aspersions which have been thrown out "in a general way against him, I have never yet "heard him distinctly charged with any specific "mistatement of any fact which he has brought "forward."

To Mr. Lushington and Sir Henry Montgomery, Dr. Buchanan wrote privately in vindication of his sentiments respecting the Hindoos. A copy of his letter to the former gentleman is here introduced, not merely for the purpose of defence and explanation, for this is by no means necessary, but to shew his exemplary mildness and forbearance under violent and undeserved reproach.

"Kirby Hall, Borobridge, 29th June 1813.

"Sir,

"I do myself the honour to address you for a "moment, in consequence of my having been in- "formed that, on a late occasion in the House of "Commons, you censured my statements con- "cerning India as being unchristian and unjust; "or in terms to that effect. Had such a stricture

" been made by a person who was hostile to the
" introduction of Christianity into India, I should
" have paid no attention to it; but coming from
" respectable authority, and from one who is
" friendly to that measure, I think it due to him
" and to myself to offer some explanation.

" As you are an advocate for instructing the na-
" tives of India, I must think that you approve in
" general of my endeavour to give some account of
" the state of the people, and of the nature of their
" superstition; for, without some account of this
" kind, how should our nation ever be excited to
" interest itself humanely in their behalf? I must
" believe, then, that you do not object to the
" giving such account, but only that you disap-
" prove of the *manner* in which it is done. I am
" not conscious that there is any thing intem-
" perate in my manner of writing. Had I been
" intemperate, the nation would not have listened
" to me. It remains, then, for me to believe, that
" you advert to some insulated facts stated by me,
" which you consider untrue. If you will have
" the goodness to refer me to any book, or other
" respectable authority, which plainly invalidates
" any particular fact, I shall be happy to publish
" the authority in the next edition of my work,
" and to confess my mistake. I assure you, it will
" cost me no more to retract an error publicly
" than to write this letter. My only object is to
" promote the cause of truth in the world, by le-

"gitimate means. My own fame (since all men "possess not the same information and principles, "and cannot be equally pleased) ought to be of "little moment, and is, I hope, a secondary con- "sideration. But I beg you will do me the justice "to remember, that on these subjects there is a "great diversity of opinion, even among those who "are adverse to my general views. Scarcely two "persons from two different parts of India will be "found, who will give the same account of what "they have seen and heard. Nor is agreement to "be expected in describing the various nations "extending over three thousand miles of territory. "But as to those passages in my own work which "you characterize as unchristian or unjust, I am "at as great a loss to know which they are, as if "you had charged them with high treason.

"I understood some time ago, that the state- "ment in my publications which chiefly provoked "animadversion, was that which referred to the "burning of women. But you are aware on what "authority I published that account; and, I pre- "sume, you are informed, that subsequent indu- "bitable statements very far exceed it, and set this "question entirely at rest.

"Probably you may have not heard, that a "work has been recently published in Bengal, in "four volumes quarto, entitled a History of the "Religion, Manners, and Literature of the Hin- "doos, which has been bought up with avidity in

"India, has already passed through two editions "in that country, and is now publishing at home. "It was printed under the immediate eye of the "Bengal government, (as you know it necessarily "must be,) and possesses an unquestionable au- "thenticity on the various subjects concerning "which it treats. It takes the high ground of "literal translations from the Hindoo books, re- "cent facts, and living witnesses. Now this work "not only confirms my statements in almost every "case which was controverted, but goes far be- "yond them. In describing the atrocities con- "nected with the burning of women, self-devote- "ment, and the impurity of the Hindoo worship, "I find I have scarcely entered the vestibule. "Will those, then, who pause at my statements, "be able to assail this authority?

"There is another consideration, to which I "would request you would advert. Speculative "strictures on the character of the Hindoos con- "stitute a very inconsiderable portion of my writ- "ings. In three publications concerning India, I "do not think that criminatory reflections on the "Hindoo character in the abstract would occupy "three pages. I treat, in general, of entirely dif- "ferent subjects. It was not till the other day "that I was induced to give an exposition of "a radical principle of an impure character in the "Hindoo worship; and that exposition would cer- "tainly never have been given, but for the state- "ment of Mr. Buller. From his representation

"the nation would have been left to conclude, that "the indecent emblems on the temples of the "Hindoos have no evil effect on the morals of the "people. Now if I was entirely convinced that "the contrary was the truth, would it have been "right in me to aid, by my silence, the promulga- "tion of such an error?

"I would flatter myself, that when you have "read this letter, you will be disposed to consider "the object of my writings more favourably. "There is a particular reason why I wish to ob- "tain from you an expression of approbation."

Here Dr. Buchanan introduced a reference to the charge which he had received from the late Sir Stephen Lushington, on his going out to India, which has been already mentioned in these Memoirs. He then continues as follows.

"If you will do me the honour at your leisure "to look through my writings, I think you will "approve the motives and general design; and I "hope you will pardon particular aberrations. If "you do not, I shall regret it; but I bear no re- "sentments; and shall trust that time, which "produces great revolutions in sentiment, will "abate, and not encrease, your unfavourable opi- "nion.

"I have the honour to be, Sir,

"Your most obedient

"and humble Servant,

"C. BUCHANAN."

"*To S. R. Lushington, Esq. M. P.*"

Such was Dr. Buchanan's temperate and satisfactory address to Mr. Lushington. To Mr. Buller's allegations, he thought it necessary to reply more publicly.

This gentleman perceiving in the course of the examinations which took place in the House of Commons, that the enormities practised at Juggernaut had made a deep impression on the minds of many members, deemed it his duty, from his personal and intimate knowledge of the subject, with a view of effacing that impression, to address a letter to the Court of Directors of the East India Company, intending that it should be laid on the table of the House; where it accordingly soon afterwards made its appearance. Mr. Buller's letter contained a plausible defence of the tax on pilgrims resorting to the temple of the idol in question, and an attempt to palliate the atrocities alleged by Dr. Buchanan to be customarily committed during the celebration of the Rutt Jattra. Of the indecencies said to be exhibited there, he professed his total ignorance[a]. This vindication of Juggernaut was probably intended, together with the defence of the Indian government, to discredit the testimony of Dr. Buchanan in this particular point, and thus

[a] If Dr. Buchanan's representations of this point needed any support, we might resort to the coincident and unconscious testimony of the Danish missionaries, particularly that of Mr. Hutteman, which is contained in the Report of the Society for promoting Christian Knowledge for the year 1762.

to produce a general distrust of his statements. The failure of this scheme shall be given in the words of a writer in a valuable periodical publication before alluded to; which nobly redeemed its pledge given some years since, never to abandon the sacred cause of promoting Christianity in India and throughout the world; and to whose pages in the year 1813 the author gladly refers, for a complete and masterly view of this whole subject.

"Had it pleased Providence," said the Christian Observer[a], "that the severe illness with which "Dr. Buchanan has recently been visited had "either deprived the Church of his valuable life, "or reduced him to an incapacity of employing "his pen in her service, it would obviously have "been difficult, if not impossible, to have effec- "tually defended him from this assault. But while "the pressure of disease confined him to his "couch, and almost denied his tongue its office, "the use of a hand was spared to him, and his "mind retained its more than youthful vigour. In "a few days his reply to Mr. Buller was in the "hands of every member of the House of Com- "mons; and it may be considered as no unfair "presumption that the reply was complete and "satisfactory, that in the parliamentary discus-

[a] Review of Buchanan's Apology for Christianity in India, vol. xii. p. 648.

sions which afterwards took place, not the most "distant allusion was made to the letter of Mr. "Buller, by any of his friends, although it cannot "be doubted that, when first produced, it was in- "tended to serve important purposes in debate. "We do not deny that we may be fairly suspected "of feelings of partiality towards Dr. Buchanan. "Our cordial respect for his character, and our "gratitude for the important services he has ren- "dered to the Christian cause, may very possibly "give a bias to our sentiments in his favour. We "think, however, that had we been mistaken in "attributing to his reply correctness of state- "ment and solidity of reasoning, we should ere "this have heard, that either in Parliament or out "of it, some one of those Anglo-Indians, who have "been accustomed never to pronounce his name "without some expression of vituperation, would "have accepted the challenge of his friends, and "have descended from the convenient but impo- "tent generality of hard names, to the specifica- "tion of some particular mistatements of fact."

As soon as Dr. Buchanan's reply to Mr. Buller's letter had thus produced its intended effect in the House of Commons, he prepared to publish it, together with some other documents, to the world. It accordingly appeared in the course of the summer under the following title; "An Apology for promot- "ing Christianity in India: containing two Letters,

"addressed to the Honourable East India Com-
"pany, concerning the Idol Juggernaut; and a
"Memorial presented to the Bengal Government
"in 1807, in defence of the Christian Missions in
"India. Printed by Order of the Honourable the
"House of Commons. To which are now added,
"Remarks on the Letter addressed by the Bengal
"Government to the Court of Directors in reply
"to the Memorial. With an Appendix, containing
"various official papers, chiefly extracted from
"the Parliamentary Records relating to the Pro-
"mulgation of Christianity in India."

This valuable and interesting volume is so well known, and is still so accessible, that it would be unnecessary to do more in this place than refer those who may be desirous of investigating the important subjects of which it treats, to the perusal of its various contents. Two passages, however, deserve to be extracted. One is from the close of the first letter to the Court of Directors; and is worthy, as it has been justly observed, of so distinguished a combatant in this field of sacred warfare.

"The annual waste of human life, from the
"causes that have been mentioned, in the terri-
"tories under the dominion of the Honourable the
"East India Company, is a subject of appalling
"contemplation. Every friend of humanity must
"be often putting the question, Is this scene to
"continue for ever? Can there be no melioration

of human existence in India? Are there no "means of mitigating the anguish of reflection in "England, when we consider that the desolations "of Juggernaut exist under our government? Yes, "we answer, there are means. We have seen with "what avidity the holy Scriptures are received by "the pilgrims. These pilgrims come from every "part of India; some from Cabul, a distance of "sixteen hundred miles, and some from Samar-"chand. They are the representatives of a popu-"lation, amounting, as we have seen, to 'two hun-"dred millions.' They are of every caste, and "many of them of no caste at all. The Bible is, "by the inscrutable providence of God, at hand: "it has been translated into the languages of "India. Would it not, then, be worthy of the "East India Company to order ten thousand co-"pies to be distributed annually at Juggernaut, in "any manner that prudence would justify and "experience direct, as a sacred return for the re-"venue we derive from it, if it should be thought "right that that revenue should still be continued? "The Scriptures would thus be carried to the ex-"tremities of India and the East. Is it possible "that the shadow of an objection should arise "against such a measure, innoxious, as it is hu-"mane and heavenly, in its tendency? Are we "afraid that 'the wretches who come to lay their "bones within the precincts of Juggernaut' would "mutiny and take away our dominion? Would

" not the consequence be rather, that 'the bless-
" ing of Him that was ready to perish' would rest
" upon you?"

The other passage which it may be right to quote from the volume in question, is the following general defence by Dr. Buchanan of his Memorial to Lord Minto, with which the Bengal Government was so much offended, and which did not escape the more gentle reprehension of the Court of Directors.

" Of the accuracy of the facts stated in the Me-
" morial, I think there can be little doubt. I chal-
" lenged enquiry before I left Calcutta; but the
" government did not think it necessary to inves-
" tigate them. They wrote their Letter to the
" Court of Directors while I was yet on the spot,
" without communicating their sentiments to me
" in any manner, although I was on terms of per-
" sonal civility with every member of the admi-
" nistration; and they sent the letter home with-
" out my knowledge by the same fleet which con-
" veyed myself. Nor did I ever see it, until it was
" recently printed by order of the Honourable the
" House of Commons.

" The second remark I would make refers to the
" charge of 'disrespect' which is preferred against
" me, in the letter alluded to, for addressing go-
" vernment at all on the subject; and to which
" they frequently revert with lively sensibility. I
" am not at all anxious about self-justification in

this matter, except as the honour of religion may be concerned: and I hope little personal feeling will be visible in these Remarks. But in regard to the charge in question, I only request that the Bengal government will look back to the transaction, and survey the *nature* of the subject and the circumstances in which I stood. Let them say whether I had any personal interest in the cause at issue. Did I address government for my own advantage? Was it to recommend myself to the favour of the Court of Directors when I returned home? No. It was not my own cause, but that of Revealed Religion, which I maintained. Christianity had been dishonoured. Its teachers were oppressed and silenced; and there was nobody to appear for the truth. I stood for a moment the representative of 'Him who is higher than the highest.' And is this to be denominated disrespect; especially when the words of my Address are perfectly respectful? I think that in the judgment of candour and of enlightened minds, it will be thought that I barely did my duty. The public voice in the settlement of Calcutta was certainly in my favour; for the proceedings against the missionaries were very generally condemned."

It will now be necessary to return to the more private history of Dr. Buchanan, and for this purpose to recur to his letters to various friends. The

following extracts are partly of a general nature, and partly refer to the subjects which have been lately discussed.

"*To Colonel Sandys.*

"Kirby Hall, July 29, 1813.

"Many thanks to you for your letter. The last "eleven years have indeed been eventful to you "and me; and it is possible that the next eleven "(whether in heaven or earth) will be equally "marvellous. My health, concerning which you "enquire, continues, we hope, to amend; but it "will be long before I obtain much strength, even "if there should be no relapse of paralysis, which "can only be known to Him who 'said to the "sick of the palsy, Thy sins be forgiven thee.' If "I am able, I must go up to Town about the end "of autumn or the year, to superintend the publi- "cation of some Syriac works which I have com- "menced, viz. New Testament, Grammar, and "Lexicon.

"Since Mrs. Buchanan's death I have enjoyed "more distinct views of the heavenly state than I "had before; and have attained to more emphasis "in prayer. So far that event has been blessed to "me. May the fruits of righteousness grow and "increase to the end, even as they do with you "and the faithful children of God in every place!

"I rejoice to hear that you and your family are "well. As for the spiritual state of those you love, "that must be for the trial of your faith and hope,

"even unto the end. 'Remember David and all
"his trouble.' Children seldom shew signs of
"grace until they grow up. David had one hope-
"ful son, Solomon; and he became an idolater.
"What may have been his end is not well known.
"But I think the Preacher became a monument
"of grace.

"I am not surprised that Lord ——— was *sick*
"when you addressed a letter to him on Christian
"subjects. He is as remote from the right way as
"poor —— and ——. And yet even these may
"be converted by Him who made the world before
"they die."

"*To Z. Macaulay, Esq.*

"Kirby Hall, August.

"I thank you for your letter of the 2d inst. and
"was much pleased with your favourable account
"of Mr. G's exertions in the Christian cause. He
"gave me the perusal of his admirable book a few
"days before I went to India; and I know not
"whether it did not lay some foundation in my
"mind for future investigations.

"I approve most highly of your patronizing
"Dr. John's plans of native schools. They are
"properly Mr. Swartz's plans. See the defence
"of them in the last Church Missionary Register.
"I visited some of the schools, patronized by go-
"vernment, and witnessed their operation. They
"may be justly termed 'Mediate Schools' for
"christianizing the Hindoos, though their effects

"be not immediate. I had the same plan in view "in proposing the numerous schools attached to "the Ecclesiastical Establishment in my last "work."

"Kirby Hall, August 20.

"I only received copies of the 'Apology' yes- "terday. The editorial part reflects great credit "on your attention; and the various improve- "ments which I mark in many places demonstrate "your kindness to me, and affection for the cause "in which I have been engaged.

"The battle is now, I hope, over; and I would "gladly forget all that is past, and turn my face "Zionward, for the rest of my pilgrimage.

"Neither Sir Henry Montgomery nor Mr. L. "has condescended (as the Scotch say) on a "single instance of mistatement in my volumes. "As to what Mr. L. has alleged which Mr. Smith "should consider not *defensible*, I have not the "smallest idea; unless it be, as Horne Tooke "says, 'eating little children alive without being "roasted.'"

"Kirby Hall, 8th September.

"The strange circumstance of *your* being at "a watering-place, doing nothing but bathing, "mounting hills, and looking down on the tumult "below, induces me to write you a few lines in "the style of Pope, that is, about nothing. What "labours of mind that man Pope achieved in doing "nothing! And yet he thought he did something.

"But Horace did as much as he. Johnson flat-
"tered himself he did a little more for virtue and
"the chief good than the other two. But, alas!
"he, like they, 'knew not the way to the city;'
"and in vain attempted to shew it to others. But
"I am likely to fail in writing a letter in the style
"of Pope, and shall therefore approximate a little
"to business.

"I had a letter from —— lately, accompanying
"a present of his book on India. He had been
"reading my Apology, and says he thinks my two
"letters to the Court of Directors, particularly
"the second, and my remarks on the letter of the
"Governor General in Council, 'are the best of
"my controversial pieces.' He adds, 'I am the
"more glad of this, because it is an evidence that
"your long course of illness has not affected your
"mental powers, whilst it may have invigorated
"qualities of a still more important kind.' It is
"certain, however, that I have suffered from my
"illness. *Non sum qualis eram.* Would that this
"were true in the other sense to which he alludes!
"He further says, 'Something seems yet wanting
"to expose to the public the irreligious spirit which
"has animated the Anglo-Indians in the whole of
"this question of introducing Christianity into the
"East.'

"I have answered, that I would not be an as-
"sailant any more. I seek peace and an oblivion
"of past scenes; and have suggested that he him-

"self might probably have leisure now to send
"forth a few pages on that subject.

"—— mentions, that one of the Directors, 'who
"is now removed to another world,' was a violent
"enemy of mine. I do not know what is his
"name; and so little have I been in the habit of
"enquiring what is passing abroad, that I did not
"know I had such a thing as a personal enemy in
"the world."

The two next letters were addressed to Colonel Macaulay; and while they manifest the lively interest which the writer continued to feel in the great work of diffusing Christian knowledge, it will be a subject of regret that the voyage in question was not accomplished either by himself or his friend.

"Kirby Hall, 24th August, 1813.

"My dear Sir,

"I was not a little pleased to hear of your pro-
"posed voyage to the Mediterranean, both on ac-
"count of your own health, and of the advantage
"which I doubt not will accrue to the Christian
"public. You will have opportunities of learning
"how far, and to what extent, the distribution of
"the Bible may be practicable, and what other
"steps we may take in regard to the transla-
"tion of the Scriptures and of tracts, and to the
"disposition of missionaries in those regions. It
"is wonderful that the places consecrated by the

" travels and labours of the Apostle Paul, should " be yet left in darkness, unexplored. If your " health improve under that genial climate, I do " not wish to see you home soon.

" My own health continues to amend. It is " now seven weeks since I lost blood, the longest " interval since my first illness.

" Lord and Lady L—— and family are now " with me. They are the zealous promoters of " religious institutions in Ireland, and are re- " turning provided with new books, tracts, and " arguments. They consider five at least of their " bishops as being enrolled in the cause. I have " petitioned for two of them to countenance the " Homily Society.

" If I should have no return of illness, I have " thoughts of going up to town about the end of " autumn, and propose in that case to call at Mr. " Babington's and Mr. Kempthorne's in my way. " But by that time I presume you will be upon " the foamy deep. Wherever you are, I pray that " a blessing may be upon you till the end of your " pilgrimage; and remain,

" My dear Sir,

" Very sincerely yours,

" C. BUCHANAN."

" Kirby Hall, 2d September, 1813.

" My dear Sir,

" I have been favoured with your letter, inform-

" ing me that your voyage to the Mediterranean
" is just at hand. There are several important ob-
" jects of research, which the course of your route
" will enable you probably to attend to; a few of
" which I shall mention, according to your desire.

" 1. We hardly know any thing of the state of
" Christianity on the African coast, where it flou-
" rished in purity in the third and fourth centu-
" ries. Hippo, of which Augustine was Bishop,
" was the fountain-head. It is close to Carthage,
" (where the Christian Council was held,) and
" Utica, and Tunis; all which places are not much
" more than one hundred miles from the Sardinian
" and Sicilian coast. Your message to the Chris-
" tians will be, that they may have copies of the
" Scriptures from Malta or England, if they choose
" to apply for them.

" 2. The Jews inhabit almost every town on the
" African shore. The Hebrew Testament will be
" soon ready for them.

" 3. The island of Cyprus is a grand field for
" Christian investigation at this era. 'The greater
" part of the inhabitants are Greek Christians. Be-
" sides a multitude of Armenians, there are here
" a great many *Maronites*,' or Syrian Christians.
" This is the account of the Abbé Mariti. He
" adds, 'The Latins are far from being so nume-
" rous, and consist only of Europeans, and the
" brotherhood of St. Francis, known throughout
" the Levant under the name of the Fathers of the

" Holy Land.'—' There are very few English here;
" and it is doubtless for this reason that they have
" neither a church or chapel, nor a minister of
" their religion. Should they happen to multiply,
" they will probably endeavour to procure *all these*
" *things*[a].' This is from an Italian priest! I trust
" you will be able to shew us how we may ' pro-
" cure all these things.'

" You may tell the Greek Christians, that the
" Greek Testament is ready for them; and the
" Syrian Christians, that the Syriac Testament
" will be soon ready for *them*. I go up to Lon-
" don, God willing, to superintend the printing of
" it, and of a Syriac Grammar and Lexicon at the
" same time.

" 4. It is said that *two-thirds* of the inhabitants
" of European Turkey are of the Greek, Syriac,
" Armenian, and Latin Church. A continual sub-
" ject of enquiry will therefore be, how many of
" these denominations respectively live in any par-
" ticular place, and how many copies of the Greek,
" Syriac, Armenian, (the Bible Society[b] has not
" thought of the Armenian yet,) and Latin copies
" of the Scriptures, including the French and Ita-
" lian, may be required as a primary supply? Par-
" cels may be sent at a venture.

[a] Mariti, vol. i. p. 8.

[b] Armenian Bibles and Testaments have since been printed by the Theodosian Branch of the Russian Bible Society.

"5. An accurate enumeration of the *churches*
"(buildings) is important, throughout every mile
"of your route, beginning with Lisbon, Cadiz,
"and Gibraltar. A church is an object of cor-
"respondence, if we know only how to address
"the priest in the language of his place.

"I consider you to be the fittest man in Great
"Britain to go upon a voyage of Christian dis-
"covery.

"I hope to avail myself of Mr. and Mrs. Ba-
"bington's kind invitation, and to stay with them
"two days in my journey up to London. I can-
"not say how soon I shall be able to set out.
"Again I follow you with my best wishes; and
"remain,

"My dear Sir,
"Sincerely yours,
"C. BUCHANAN."

Dr. Buchanan appears to have left Kirby Hall towards the end of October. One of his first visits was to his friend and relative the Rev. J. Kempthorne, at Claybrook, in Leicestershire; the following account of which by that gentleman cannot but be interesting to the reader.

"The last time," says Mr. Kempthorne, "that
"he visited us, which was in his way to Cam-
"bridge, I thought him eminently dead to the
"world, and, as it were, absorbed in heavenly
"things. His deep domestic afflictions seemed to

" have been greatly sanctified to him. He ap-
" peared to watch for every opportunity of sea-
" soning our ordinary discourse with the salt of
" religion. When we were speaking of Carey's
" Atlas, he took occasion to refer, in a solemn and
" affecting manner, to the map of the heavenly
" city, which St. John has given us in the Revela-
" tion. When I spoke of Bonaparte's late asto-
" nishing overthrow, he heard it with comparative
" indifference, and soon adverted to the import-
" ance of the conversion of the soul to God, as in-
" volving consequences of greater moment than
" the fall of emperors and the revolutions of the
" greatest states.

" After our family prayers he with much kind-
" ness and wisdom made some observations on my
" manner of expounding the Scripture; and after
" he left me, he called on a common friend, and
" faithfully expressed his fears respecting the
" safety of his spiritual state.

" Yet I have heard a piously disposed person,
" who saw more of his domestic habits, regret,
" that his conversation, which was highly edifying
" when he was called forth by pious visitors, was
" not more frequently and decidedly spiritual in
" his own family circle.

" With what exquisite sensibility of conscience
" does he himself lament this in his private reflec-
" tions after his second wife's most distressing re-
" moval from him!"

On the 3d of November, Dr. Buchanan wrote to one of his friends from Cambridge as follows. The remark in this letter respecting a motto which he had assumed, shews his readiness to receive any suggestion respecting his conduct, even on slight and unimportant matters.

"I have been favoured with your kind letter. "I had heard of the ninth babe at Rothley. May "the dew of God's blessing descend on your in- "creasing family, and make you all heirs of "glory!

"As soon as I had read your observations on "the motto, I sent for a carriage-painter, and "erased it. We have had it nearly four years, "and I never heard a word concerning its pecu- "liarity.

"I have experienced very general and more "than ordinary civilities from the members of "the University, particularly from the Bishop of "Bristol. His Lordship introduced me to his fa- "mily, as the man from whose books he and they "had derived much instruction. He and Lord "Hardwicke were sitting together at Trinity "Lodge when I called, reading my letter to the "Court of Directors respecting Mr. Buller, not "knowing that the Apology had been published "since. It seems the book has been so little ad- "vertised, that Dr. Jowett had not heard of it "till the review in the last Christian Observer "appeared. There is not a single copy of it, or

" of the Colonial Establishment, at a bookseller's " in Cambridge. The Bishop and his friends par- " take of the spirit which animates you concern- " ing Juggernaut.

" I expect to be in London soon, when I hope " to have the pleasure of seeing you. Your last " letter proves that you are as desirous I should " be without spot as yourself."

Dr. Buchanan appears to have stayed about ten days at Cambridge, and then to have proceeded to London, where he was chiefly occupied in his preparations for the Syriac New Testament. During his stay in town, he wrote the following letter to his daughters.

" 22d Nov. 1813.

" My dear Charlotte and Augusta,

" I return you many thanks for your letter. I " am happy to hear that you are both in good " health; and I doubt not you are both making a " due proficiency in your studies.

" I am very much pleased, Charlotte, with your " proposal to give five shillings to the West Indian " Mission, which I shall do when I find the trea- " surer of the Society.

" I sympathize with you, Augusta, on the death " of the pretty bird, *Cherry*. But our grief is in " vain. Its spirit will never return. But when " Augusta's spirit takes the wing, it will live for

"ever; and those who loved her on earth will "once more love her in heaven, if she and they "prove worthy of eternal life. Cherry, it seems, "was singing a few minutes before its death. So, "oftentimes, does the Christian sing and exult in "spirit at the thought of putting off the veil of "flesh, and entering on the confines of immor- "tality. May you and Charlotte, after you have "accomplished God's will on earth, be enabled to "sing your dying hymns!

"I may probably send your work-boxes, toge- "ther with your Virgils, by the coach to Boro- "bridge, before I return myself.

"Remember me kindly to Augusta; and be- "lieve me to be, my dear Charlotte,

"Your affectionate Father,

"C. BUCHANAN."

In December, Dr. Buchanan returned to Cambridge, where he was diligently employed, not only in the learned work which he had undertaken, but in preparing an Address, the occasion of which will be shortly stated. Of this, and, as it proved, his last visit to the University, his friend Colonel Sandys, who came from Cornwall to meet him, gives the following brief but edifying account.

——"I found my friend the most interesting "Christian, while residing in the tower of Era- "mus, at Queen's college, the winter before last;

" where I passed my evenings with him while " busily employed on the Syriac version.

" Here the learned divine was, as it were, ab- " sorbed in the humble follower of the Lord Jesus " Christ; and here he disclosed to me those views " of his faith, which I found beneficial to my own " soul. His whole dependence was upon Christ, " for wisdom, righteousness, sanctification, and re- " demption!"

The Dean of Carlisle speaking of the same period thus observes.

" I saw a good deal of him during the last " months of his residence at Queen's college; at " which time his constitution appeared to have " suffered exceedingly; yet not so much as to in- " duce one to predict a speedy dissolution.

" He was to the very last most indefatigable in " his enquiries after eastern knowledge.

" You know how very entertaining and instruc- " tive he has made the printed reports of his tra- " vels and interviews with extraordinary persons: " I had the good fortune to hear many of the " same things from his own mouth."

From Cambridge Dr. Buchanan wrote to his eldest daughter as follows.

" Queen's College, 31st Dec. 1813.

" My dear Charlotte,

" I am extremely concerned to hear of this ac-

" cident to Mrs. Thompson, and accompanied with
" pain too. Tell her I truly sympathize with her.
" But, when we consider it in another point of
" view, we must not call it an *accident*, which you
" know means literally that which falls out by
" chance; for nothing comes from God by chance.
" We must view it as an evil permitted for some
" great good. I am pleased to see your assiduity
" during her confinement. I am also pleased, my
" dear Charlotte, that you have presented yourself
" at the table of the Lord. Your emotion on that
" occasion was very natural. I trust you will
" henceforward reap the spiritual fruits, and pro-
" ceed in the way of the Lord rejoicing.

" I beg you will present to your grandpapa and
" grandmamma, Augusta, and all the family, my
" affectionate congratulations on the new year.

" I pray that it may be a year of temporal and
" spiritual blessing to you all.

" I do not go forth to visits yet, as the Charge I
" am composing is not finished. I must send it
" to London on Tuesday next.

" I fully enter into your feelings on your first
" alarm, lest Mrs. T. should have been taken from
" you. But you see she is yet spared to you; for
" although you are not her natural daughter, I
" hope you maintain and pray for a higher rela-
" tion. There is nothing durable and eternal but
" that union which is from Christ. Friendship,

" or relationship by blood, except growing on this
" foundation, will soon die.

" I remain,

" My dear Charlotte,

" Your affectionate Father,

" C. BUCHANAN."

The employment which divided the time and attention of Dr. Buchanan with Syriac, during his residence at Cambridge, was the composition of a Charge, to be delivered, at the request of the Church Mission Society, to the Rev. Messrs. Greenwood and Norton, clergymen of the Established Church, proceeding as missionaries to the island of Ceylon; and to the Rev. Messrs. Schnarré and Rhenius, ministers of the German Lutheran Church, proceeding in the same sacred character to the coast of Coromandel.

The readiness with which the Court of Directors of the East India Company granted the requisite license to these pious men to proceed to the objects of their destination, was a proof of the benefits resulting from the late solemn legislative recognition of the duty of Great Britain with respect to the diffusion of Christianity in its eastern empire; and the selection of Dr. Buchanan to address these oriental missionaries was equally judicious and appropriate.

The rapidity with which this admirable Charge to them was composed, and the various informa-

tion and important advice which it contained, proved the vigour of its author's understanding and judgment; while the pure and fervent piety which breathes in every page manifests the maturity of the advanced Christian.

The Charge itself comprises an exposition of that with which our Lord sent forth his Apostles to preach the Gospel. It forms, in fact, a manual of sound wisdom and instruction; and deserves to be frequently perused and thoroughly digested by every one who aspires to the character and office of a missionary. Like the former productions of Dr. Buchanan, this address contains much important and interesting information; and, though primarily intended for the missionary, may be read with much advantage by every minister of the Gospel, and by every private Christian. The following extracts will afford a brief specimen of the spirit and tendency of the whole.

Speaking of the periodical accounts which the missionaries would be expected to give of their labours, Dr. Buchanan introduced the following important caution.

"Let every page which you write be conse-
"crated by sacred truth. Beware of that power-
"ful self-deception, whose operation is sometimes
"commensurate with a man's zeal for his object,
"which leads him to deceive for God's sake, and
"to do partial evil, under the hope and plea that
"great good may come. If you would keep at a

" remote distance from such a temptation, avoid " amplification and embellishment in what makes " for the credit and honour of your personal la- " bours, or of those of your fellow-missionaries. " Like great generals, who recount their victories " in few words, let a modesty of description cha- " racterize your spiritual trophies."

After pointing out in a faithful and striking manner the various ways in which a minister, whether at home or abroad, may deny Christ, Dr. Buchanan thus continued.

" My brethren, you may preach to the Hin- " doos, and say, 'Repent, and be converted;' " while, at the same time, indolence, or avarice, " or sensual passion, seizes your own souls, and " you are quite indifferent about their repentance " or conversion, except as it adds to your own " interest, or the fame of your mission.

" Some who have preceded you, and have been " solemnly designated to the sacred work, have " fallen away. They declined from sound doc- " trine, or they were seduced from pureness of " living; and, instead of doing the work of an " Evangelist, they have lived an useless burthen " on the society which supported them.

" I mention these things to warn you. But I " have more pleasure in directing your view to " other servants of Christ, whose bright example " has illumined the East,—who have been pat- " terns of faith, diligence, prudence, and fortitude.

"From the ministers of the two Churches to "which you respectively belong, I shall select two "illustrious characters, who have left a great ex- "ample for them that follow. I mean the vene- "rable Swartz, of the Lutheran Church, and the "late Rev. David Brown, of the Church of Eng- "land. These men did not deny Christ. They "did not love father or mother more than Christ. "They took up their cross, and followed Christ. "If you knew, as well as I do, the conflicts which "they were called upon to sustain in the East, "you would see how fitly the words of our Lord "might be applied to them. 'Behold, I send you "forth as lambs among wolves.' But, beware of "men.' If you knew, again, the conjoined wis- "dom and innocence which they manifested in "these conflicts, you would acknowledge that they "studied to obey our Lord's admonition; 'Be ye "wise as serpents, and harmless as doves.' The "character of both was marked by an extraordi- "nary liberality of sentiment in regard to the dif- "ferences in religious profession; a liberality, "which others, in a confined sphere, could not "well understand. In a word, they endured unto "the end; and both of them were enabled to glo- "rify God in their deaths, by the manifestation of "a joyful hope in the view of their dissolution.

"I have thought that this short record of these "good men would find a proper place in an ad- "dress to young ministers who are in your cir-

"cumstances. 'Be ye also followers of them, "who, through faith and patience, have inherited "the promises!'"

The Appendix to this excellent Charge contains some notices of the last hours of his late valued friend and colleague, Mr. Brown, which serve to illustrate the heavenly and devoted mind of that excellent man.

The health of Dr. Buchanan rendering it impracticable for him to deliver his charge to the missionaries personally, that office was assigned to an eloquent friend, who did ample justice to the composition. On the 7th of January, it was accordingly addressed to them before a general meeting of the Church Mission Society, and was heard with a degree of attention and interest which appeared to promise the happiest effects from its author's exertions.

It is to the circumstances which have been just related, that some parts of the following extracts from letters to Colonel and Mr. Macaulay refer.

"Queen's College, 3d January, 1814.

"I have sent by to-night's mail to Mr. Pratt "thirty-three pages of a Charge to be delivered to "the missionaries on Friday next. As I am quite "unfit to go up myself, I have requested Mr. "Dealtry to read the paper for me. He may "select such parts as he thinks best for the oc-"casion.

"Dr. Milner approves of the passage upon de-

"nying Christ;' but I do not know what others "may think of it."

"Queen's College, 7th January.

"The Bishop of Chester has expressed his wish "that I would retain the curacy of Great Ouse-"burn, which I was about to resign, under the "impression that I could not conscientiously ac-"cept a license (under the new act) as a resident "curate, when it was notorious that I am not resi-"dent. But the Bishop is persuaded that the du-"ties of the parish will be performed to his entire "satisfaction by myself or by my direction. His "diocese extends to our parish.

"I inhabit Erasmus's rooms. They are chiefly "remarkable for an immense *corkscrew*, about a "third of a yard long, which tradition assigns to "that eminent scholar."

"Queen's College, 13th January.

"My dear Sir,

"Many thanks for your letter. It is most sa-"tisfactory. I have constructed the note as you "desired, without names or places. It is now "round and smooth like a perfect chrysolite, and "will excite many a smile and many a frown.

"I was smiling to think what a fine long letter "I drew from you. I see you can work, if we "will only tell you what to do.

"I entirely approve of your flitting to southern "regions this severe weather. I cannot look out "at the window on the dreary waste of snow, but

"I think I see Bonaparte and his squadrons, half "covered, retreating towards Gogmagog hills. The "thermometer is at 12.

"Wishing you good fires, and every blessing,

"I remain,

"My dear Sir,

"Very sincerely yours,

"C. BUCHANAN."

"Queen's College, 13th January.

"It was indeed somewhat new to hear strains "of commendation from the lips of Mr. T. in pub-"lic. The whole assembly seem to have been in "good humour. The view of the four missionaries "perhaps melted their hearts; and the news of "the allies crossing the Rhine had just arrived. "Mr. Farish says he enjoyed the occasion exceed-"ingly.

"I consulted the college to-day concerning the "proposed admission of Mr. Lee, the Shrews-"bury linguist. It was agreed to admit him at "Queen's."

"Queen's College, 7th February.

"I see in the last Christian Observer, that "Schaaf's Lexicon is mentioned as preparing for "the press by subscription. Will you be so good "as to inform me who is publishing it? for I was "about commencing the work at my own expense, "and the printer had just sent me an estimate. "But I shall be most happy if the work has been

"undertaken by another. Mr. Kelly, of Dublin, "wrote to me last week to say, that he was pro- "jecting something in the way of a Syriac Lexi- "con; but he wished me not to delay my work on "account of his, as he knew not when it would be "finished.

"I propose to leave Cambridge for Kirby Hall "on the 17th instant."

Dr. Buchanan returned into Yorkshire about the time just mentioned, and continued there till the month of July following. While there, he wrote thus to a friend—"I am stronger than I was; but "my defect in utterance and breath remains, and "also my want of memory; which shews that my "illness affected the mind a good deal."

The Committee of the British and Foreign Bible Society had now determined to print the edition of the Syriac New Testament, which Dr. Buchanan had been so anxiously endeavouring to obtain for the use of the Syrian Christians on the coast of Malabar. With his usual zeal and liberality, he engaged to prepare the text, and superintend the execution of the work, at his own expense. For this purpose he again left Yorkshire, and took up his residence, first at Cheshunt, and afterwards at Wormley, and Broxbourne, in Hertfordshire, at which latter place the printer lived who had undertaken the work. Soon after his arrival, he wrote to Mrs. Thompson as follows.

"Turnford Hall, Cheshunt, Herts,
23d July, 1814.

"My dear Mrs. T.

"I arrived here last Saturday, on which day I "wrote you a few lines. Since that time I have "been daily employed in superintending the press, "and corresponding with the Bible Society, with "the Syndics of the University Press, Cambridge, "and with friends respecting tutors for the two "noble families which I lately visited.

"I live with a widow lady and her daughters. "They never had boarders before; but hearing "that I wanted accommodation of this kind in the "village, they received me. We have morning "and evening prayers just as at Skelton Lodge. "I have my meals by myself, being willing to "husband my voice, in the hope that it will ac- "quire some strength. I walk in the meadows "by the side of the river Lee, and endeavour to "meditate on things spiritual and eternal. There "are few days in which I do not think of Mary, "now among the blessed. I envy her happy lot, "but yet I have just strength to pray that I may "be enabled to serve God in my generation.

"Mr. Yeates is come from London to cooperate "with me. It is not decided yet whether one half "of my work is to go on at Cambridge or not. "They, however, expect me at Queen's college, "and I think it probable I shall go there in about "a month, if indeed I do not go nearer to Lon-

" don; for Mr. Watts, my printer, has just in-
" formed me, that he is about to remove his print-
" ing establishment to the metropolis.

" I hope to hear that your foot is almost well.
" Jacob, you know, ' halted' to the day of his death;
" but then every false step would remind him of
" his victory with God. And yet this ' prince with
" God' would not be comforted when he thought
" Joseph was dead! How encompassed with infir-
" mity is man, even regenerated man; man, par-
" taker of the divine nature!

" I hope that Charlotte and Augusta are happy,
" and well. Jacob prayed, saying, ' God, which
" fed me all my life long unto this day, the angel
" which redeemed me from all evil, bless the lads.'
" That is a prayer which I would offer up for Char-
" lotte and Augusta. *I* also have been ' redeemed
" from much evil' during an eventful life; and so
" have they hitherto. A boy about Augusta's age
" is dying near us here. He broke his leg by some
" imprudent exertion, and the fever induced is
" likely to prove fatal. His mother sits by him,
" and cannot eat. He belonged to a Sunday
" school, and desires those hymns to be read to
" him which speak of Christ's atoning for wicked
" children. My love to you all. Adieu.

" C. B."

The pensive tenor of a part of the preceding letter will appear peculiarly interesting, when it is considered that Dr. Buchanan was now fast ap-

proaching the confines of that world, whither so many of those who were dear to him had gone before. Amongst others, the son of his friend, Colonel Sandys, for whose welfare he had been affectionately concerned, was about this time departing in the faith and hope of the Gospel. He thus replied to the intelligence which had announced to him the delightful change in his views and feelings since the time when he had visited him in Yorkshire.

"What wonderful news you relate! Your dear "son William speaks of 'the unsearchable riches "of Christ,' and magnifies his Saviour in the eyes "of men! This is certainly a great triumph of di- "vine grace. However, I anticipated it, as I be- "lieve you know; for I was persuaded he would "be given to your persevering prayers.

"Be pleased to give him my most affectionate "remembrance; and tell him he is about to be "ushered into a glory, which good men upon earth "have been contemplating for many years, but "have not yet enjoyed. He has obtained the vic- "tory without the battle; for the Captain of his "salvation has fought for him. May his faith be "firm and ardent to the last, that he may perse- "vere in and complete his glorious testimony!"

The following extracts from letters to different friends describe the general state of Dr. Buchanan's health, feelings, and employment during the remainder of this year.

" *To Mrs. Thompson.*

" Wormley, Herts, Aug. 2, 1814.

" I have been twice bled, I think, since I wrote, " and must, I fear, suffer further depletion. With " returning strength my constitution brought with " it what was to be apprehended, a tendency to " fulness. And possibly I must soon revert to ab- " stemiousness and the painful seton. But the " Lord's disposal is the best for this world and for " the next. I seek to do his will."

" *To his Daughters.*

" August 22.

" I am not very sure that I shall be able to ex- " ecute what I have undertaken by the time pro- " posed. There are three printing presses at work, " and I am obliged to read and correct every word " in Syriac, Latin, and English."

" *To Colonel Macaulay.*

" Wormley, 8th September.

" Two Cochin Jews, who recollect you very well, " are in distress for a passage back to India. I " would try to aid them, if I knew to whom to ap- " ply. But I fear the Company are not in the " habit of giving a passage to persons of their de- " scription. You will know better than I what to " recommend them to do.

" Since the peace, you have been passing through " many countries, and doing good. I, on the other

" hand, have been stationary, travelling slowly " through the regions of the New Testament. I " congratulate you on your equable health. My " own was well confirmed for a while; but it is " again in a critical state."

" *To Mrs. Thompson.*

" Wormley, September 14.

" I know not God's will. I think less of seeing " another autumn than at any former time. If, " however, I live, I shall most probably go to Ire- " land, or to the continent; I mean Paris and " Rome. I wish I could have visited both these " latter places before I had commenced my pre- " sent work."

" *To Miss Buchanan.*

" Broxbourne, 7th December.

" My dear Charlotte,

" Many thanks to you for your letter. I am glad " that Augusta's queries have afforded Mr. Graham " so fair an opportunity of displaying his classical " powers. But the true Virgilian model requires " the first words to be *Sic vos non vobis.* Would, " that poor Virgil could have understood the dis- " tich which Mr. G. has written. But, alas! that " *divine* Poet, as he has been called, never heard " of an atonement for the sins of men. He had, " however, some confused idea of the coming of a " Messiah, or Prince from heaven, who should re-

" generate an evil world. This you will see in " his Pollio, one of the Bucolics; which I will " thank you to read as soon as you have finished " the sixth book of the Æneid.

" I am happy to hear that you read a little of " the sacred language on Sunday. As there is no " Italian teacher at present in York, you must " postpone your acquaintance with the 'modern " Roman' till an opportunity offers.

" I hope you will not leave thorough bass till " you understand it *thoroughly*.

" You ask me for Mr. Slater's drawing. I sat " to him two mornings, but contrived to have a " sheet of Syriac placed in the direction I was to " look. He complained that I was thoughtful. " I told him of the talent of Sir Joshua Reynolds; " who by his fascinating discourse contrived to keep " his *patients* (a proper term *I* think for persons " subjected to this operation) in a state of high " good humour, particularly with *themselves*, which " shewed itself in their beaming and expanded " looks. When Mr. Slater had done, I looked in " vain for the beaming and expanded look. Mr. S. " accused the Syriac. I told him, I thought the " picture was that of an ill-looking man. He said, " he thought it was *a good likeness*. I only saw " it for two minutes, after sitting to it two days. " I told him he might send it down to Mrs. " Thompson, and he should be at liberty to en- " grave it, if it obtained *her* approbation. I de-

"sired him to send with it, as a present to you "and Augusta, a print of Mrs. Hannah More; "that you may have before your eyes a lady who "made so good an use of her opportunities for "study between the fourteenth and seventeenth "year of her age, that the world has been bene- "fited by it ever since.

"Yesterday Mr. B. and Mr. S. spent the whole "day with me. Their object was to procure my "name as secretary of the Jewish Society. But I "had radical objections to the constitution of that "society in its present form, and suggested reno- "vation and improvement.

"I should like to be present at the famous duet "for *three* voices. I hope I shall be with you "shortly after Christmas. I must superintend the "printers till the day they break up for their own "holidays, which I suppose will be Christmas-day. "Besides, I wish to see the four Gospels finished "if possible before my long journey.

"I have not seen the Velvet Cushion. The la- "dies tell me it is a very amusing and instructive "work.

"My love to Mrs. T. and Augusta, and

"I remain,

"My dear Charlotte,

"Your affectionate Father,

"C. BUCHANAN."

"Broxbourne, Herts, Dec. 17, 1814.

"My dear Sandys,

"I thank you for your letter of the 12th, which "informs me that you and seven children are "well. There are a great many blessings compre- "hended in that expression.

"I am glad that you have been enabled to write "a narrative of the rise, and progress of religion in "the soul of William. Under whatever form it "eventually appear, I doubt not but it will do "good. Particularly among his young relatives in "Cornwall, such a record must appear as a solemn "witness.

"My health continues much the same. I take "a little exercise on horseback, live low, go to bed "early, and rise generally to read by candle light. "By such means, under the blessing of God, I "am enabled to carry on my present undertaking. "But a slight return of indisposition would sus- "pend the whole. I therefore would live a pen- "sioner on God's mercy for the hour.

"A letter from Mr. Udny informs me that Miss "F. died lately, and had peace in death, 'her "heart having been long previously weaned from "the world.' He speaks with satisfaction of the "effect of a work I published two years ago, en- "titled 'Colonial Ecclesiastical Establishment.'

"I beg to be affectionately remembered to Mrs. "S. and to Allan. The purpose of the latter to

"cultivate his mind by classical knowledge is very "gratifying to me.

"I am very affectionately yours,

"C. BUCHANAN."

"*To Mrs. Thompson.*

"Broxbourne, Dec. 24.

"My dear Mrs. T.

"I write to say that I hope to be with you in the "course of the first week of the new year. It is, "however, doubtful whether I shall not be de- "tained till the 9th or 10th of January. I shall at "all events write before I set off.

"What detains me is the wish to complete the "four Gospels before I leave this place, lest I "should never return. 'For what is our life?' saith "St. James, 'It is even a vapour, that appeareth "for a little time, and then vanisheth away.'

"I have had another visit from Mr. S. and Mr. "L. W. on the subject of the Jewish Society. I pro- "posed that the institution, in whatsoever degree "supported by Church members, should be exclu- "sively a Church of England Society. I declined, "however, pledging myself for its support, further "than by offering my best advice. I desired them "to communicate their plans and wishes to all "good and eminent ministers in the kingdom, to "request useful hints and affectionate support, and "to do nothing of themselves:—not to call their "Society, 'for conversion of the Jews:' but a So-

" ciety for the education of Jewish children; for " diffusing the New Testament among the Jews; " for corresponding with them concerning the " Messiah in all lands; and for the diffusion of " Jewish literature. Lastly, to connect the Insti- " tution with the Church Missionary Society, the " end being the same.

" I have just received letters from India. Sabat, " who had left his Christian society, and it was " feared would never return, has returned to Cal- " cutta, and is again translating the Scriptures. " He confessed to Mr. Thomason, that he could " find no rest for the soles of his feet.

" Mr. T. sends me the third annual Report of " the Calcutta Auxiliary Bible Society, which I " shall take down with me, if I remember it. My " love to all till I see you.

" Your very affectionate Son,

" C. BUCHANAN."

Dr. Buchanan's visit to the north was but of short duration. On the 19th of January 1815, he returned to Broxbourne; from whence he wrote to Mrs. Thompson as follows.

" My dear Mrs. T.

" I could have reached this place yesterday, but I " reserved seventeen miles for this morning. I slept " on Monday night at Carleton Hall. I travelled " about a hundred miles next day in post chaises;

" and though it snowed, I was warm and comfort-
" able all the way. My only mishap was losing
" my diamond pin somewhere, which I have had
" for ten years. I now use one of those Augusta
" gave me. Thus we cease to sparkle.

" I found all at home well. One of the letters
" on my table was from Mr. John Thornton, ne-
" phew to Mr. Henry Thornton, informing me of
" the illness of his uncle, and requesting letters of
" introduction to his brother going to India.

" Another letter was from Mr. Macaulay, men-
" tioning the increasing illness of Mr. Thornton,
" and comparing him, after twenty-two years ac-
" quaintance, rather to the character of the saints
" in the next life, than in this; 'The just man
" made perfect.'

" I request you will alter any thing in my
" written or oral instructions to Charlotte and Au-
" gusta, according to your discretion. If the verse
" in the morning appear to be an unfruitful task,
" it may be discontinued by both.

" My love to them; and believe me to be,

" My dear Mrs. T.

" Your very affectionate Son,

" C. BUCHANAN."

" Thus I have been enabled to accomplish a
" journey of four hundred miles with health and
" strength. Bless the Lord, O my soul, for all his
" goodness. May I only live to his glory!"

A letter to Mr. Macaulay on the same day on which the preceding was dated, briefly but emphatically notices the fatal termination of Mr. Henry Thornton's illness, and the anxiety of Dr. Buchanan to pay the only tribute of respect which remained to his memory.

"Broxbourne, Thursday, 19th Jan.

"My dear Friend,

"On my return from Yorkshire this morning, "where I have been for a fortnight on a visit to "my family, I found your letter of the 11th inst. "lying on my table.

"The first intimation I had of Mr. Thornton's "illness was on Monday last at Carleton Hall, "Worksop. On my arrival here, I found your "letter, and one from Mr. John Thornton con- "firming the painful intelligence. I was just going "to sit down to request that he would communi- "cate to his uncle my feelings on the occasion, "and my request to go to Town to visit him if he "had strength to see me, when casually looking "into the paper, I found that he had died on the "Tuesday. All I can now do is to attend the fu- "neral of this good man, my earliest and most "particular friend and benefactor. I have re- "quested Mr. John Thornton to let me know on "what day the funeral takes place. In case of "mistake, will you have the goodness to mention "to me the time and place, and I shall go out "early in the morning, and return in the evening,

" as my present work will not permit me conve-
" niently to be absent a night.

" I desire to thank you most unfeignedly for
" your kindness to the two Cochin Jews.

" With kindest regards to Mrs. M.

" I am very affectionately yours,

" C. BUCHANAN.

On the 22d Dr. Buchanan wrote again to Mr. Macaulay as follows.

" My dear Friend,

" I have just received your note, and I propose
" to go on Tuesday morning, so as to be at your
" house by twelve o'clock, if I should not have
" joined the procession before that time. I shall
" be happy to dine with you, and to take a bed
" at your house, and return next morning after
" breakfast.

" Yours ever affectionately,

" C. BUCHANAN."

It was upon the solemn and affecting occasion thus referred to, that the Author of these Memoirs met Dr. Buchanan for the last time. A crowd of other friends, distinguished by their talents, rank, and piety, united in lamenting the loss of the eminent person around whose tomb they were assembled. Amidst that mourning throng, it will readily be believed by those who recollect his obligations to Mr. Thornton, as well as his just appre-

ciation of the various excellencies of his revered friend, that no one shed more sincere tears over his grave than Dr. Buchanan. Doubtless he then felt, as he seemed to feel, in common with a multitude of other persons, that another of those ties by which he had been linked to this world was destroyed. The writer of these pages remembers, with sensations of melancholy yet pleasing regret, the peculiarly holy and heavenly strain of conversation with which Dr. Buchanan cheered and edified his friends on the evening of that mournful day, and on the morning of his return into Hertfordshire; little thinking that it would be the last opportunity of their enjoying that privilege.

Of this short and affecting visit to Clapham, the following interesting anecdote has been communicated by the friend at whose house Dr. Buchanan took up his abode.

"He was relating to me," observes this gentleman, "as we walked together from the church-"yard where we had deposited the mortal remains "of Henry Thornton, the course he was pursuing "with respect to the printing of the Syriac Testa-"ment. He stated, that his solicitude to render "it correct had led him to adopt a plan of revision, "which required him to read each sheet five times "over before it went finally to the printer. The "particulars of the plan I do not very distinctly "remember. It was, however, something of this "kind. He first prepared the sheets for the press.

"When the proof was sent, he read it over atten-
"tively, instituting a comparison with the origi-
"nal, and looking into the various readings, &c.
"A revise was sent him, which he carefully exa-
"mined, making corrections. This was submitted
"to Mr. Yeates. When it came from him, he read
"it again, adopting such of his suggestions as he
"thought right. When the printer had made the
"requisite corrections, he sent a fresh revise, after
"being read, to Mr. Lee, and reperused it when it
"came from him. A third revise was then pro-
"cured, which he again examined before it was
"finally committed to the press. I do not know
"that I am precisely accurate in this statement,
"but it was something of the above description.

"While giving me this detail, he stopped sud-
"denly, and burst into tears. I was somewhat
"alarmed. When he had recovered himself, he
"said, 'Do not be alarmed. I am not ill; but I
"was completely overcome with the recollection
"of the delight which I had enjoyed in this exer-
"cise. At first I was disposed to shrink from the
"task as irksome, and apprehended that I should
"find even the Scriptures pall by the frequency of
"this critical examination. But so far from it,
"every fresh perusal seemed to throw fresh light
"on the word of God, and to convey additional
"joy and consolation to my mind.'"

How delightful is the contemplation of a servant of Christ thus devoutly engaged in his heavenly

Master's work, almost to the very moment of his transition to the divine source of light and truth itself!

The extreme severity of the weather had excited some apprehensions in the minds of many as to the probable effect of Dr. Buchanan's exposure to it during some hours of the preceding day. He did not, however, appear at the time to have suffered by it, and reached Broxbourne on the 25th of January in safety.

On the first of February he wrote to Mrs. Thompson, informing her of the solemn scene at which he had lately been present, describing the numerous and respectful attendance at the funeral of Mr. Thornton, and expressing his earnest desire to follow him to the same blessed inheritance.

This was the last communication of Dr. Buchanan to his distant friends. The time of his departure was now fast approaching. He continued, however, his Christian undertaking to the last. On his return from Yorkshire, he had proceeded with the preparation of the Syriac version of the Acts of the Apostles, and had advanced, on the day preceding his death, to the twentieth chapter; in which the zealous and affectionate Apostle, in his address to the elders of Ephesus, expresses his conviction of his final separation from his friends in these remarkable words. "And now, behold, "I know that ye all, among whom I have gone

"preaching the kingdom of God, shall see my face "no more." The chapter which thus closed the labours of Dr. Buchanan, and in which he seemed to bid farewell to every earthly association, was but too prophetic of the event which was about so shortly to take place. Of his few remaining days, and of his sudden removal to that higher world, for which he had long been ripening, the following letter to the Rev. Mr. Kempthorne, from his confidential servant, who was his only attendant in Hertfordshire, though unavoidably inadequate to the anxious wishes of his friends, affords a minute and faithful account.

"Broxbourne, 12th Feb. 1815.

"Rev. Sir,

"In case of your not having been made ac-"quainted, through the public papers, of the de-"cease of my dear master, Dr. Buchanan, I feel "it my duty to write to you on the subject.

"The Doctor's state of health, as you may have "understood, had improved, during his residence "here, up to the time of his late visit to York-"shire: but the fatigue of that journey, probably, "added to an attendance, in a week after his re-"turn, in bad weather, at the funeral of Mr. "Henry Thornton, brought on an apparently "slight indisposition, which the Doctor himself, "I believe, considered merely a cold. On Thurs-"day last, however, while making a morning's

" call on some of the neighbours, he was taken
" with something of a fainting fit, which passed
" off, without his considering it of consequence
" enough to require medical assistance. As the
" sickness came on again towards evening, I took
" the liberty to disobey my master's orders, and
" to send for the medical gentleman, whose skill
" had so much appeared in the improvement of
" the Doctor's health in the preceding months.
" This gentleman was with him about nine o'clock
" in the evening, and did not express any appre-
" hension of danger. Dr. Buchanan retired a little
" past ten, saying he was better; and as he ex-
" pected to get a little sleep, wished me not to dis-
" turb him, to take the second medicine, till he
" rung the bell. About half past eleven, sitting
" on the watch for the summons, I fancied I heard
" something of an hiccough; which induced me,
" contrary to orders, to enter the chamber, and to
" enquire if he was worse. He signified he *was*
" worse. On which I instantly alarmed the fa-
" mily, and sent for assistance; and then returned
" to the bedside, where my master appeared la-
" bouring under a spasm in the breast. He inti-
" mated a wish for me to hold his head; and in
" this posture, without struggle or convulsion, his
" breath appeared to leave him; so that before
" twelve, by which time Mr. Watts the printer,
" Mr. Yeates, and a few other neighbours, were
" with me, we were obliged to conclude, that our

"excellent friend's spirit had joined the glorified "saints above. I should have mentioned, that on "returning home in the morning after the fit, Dr. "Buchanan seemed lame on the left side; but, as "it went off, he did not think it of any conse- "quence. I have reason to think it might be a "third attack of paralysis. The medical man, on "his coming after my master's dissolution, said it "did not surprise him. A letter was immediately "forwarded, by express, to communicate the me- "lancholy intelligence to my master's family in "Yorkshire; from whence some one is hourly ex- "pected. Mr. Macaulay was also written to; and "Mr. Simeon, at Cambridge. On Saturday Mr. "Babington, the member for Leicester, came "down, and approved of the precaution and ar- "rangements taken immediately after the depar- "ture of my master; both as to putting seals on "the drawers, study, &c. &c.

"With the greatest respect,

"I beg to subscribe myself,

"Rev. Sir,

"Your most obedient, faithful servant,

"T. VAUX."

Such was the sudden summons by which, on the 9th of February 1815, in the 49th year of his age, this eminent servant of God was called to his heavenly rest. To himself it could scarcely be

said to have been unexpected. The debilitated constitution which he brought with him from India, and the repeated shocks it had subsequently sustained, led him habitually to regard his continuance in life as extremely uncertain and precarious; while his various afflictions, personal and domestic, had tended to withdraw his thoughts and affections from the world, and to fix them on spiritual and eternal objects. We have seen, that in fulfilling the important engagement which terminated his earthly course, he evidently appeared to be working while it was called "to-day," and to be constantly anticipating the near approach of "the night," in which he could no longer work. Of his habitual preparation for the hour of his departure, no one can entertain a doubt, who has marked the scriptural foundation of his faith, and the unquestionable evidences of its sincerity, in the long and uniform tenor of his truly Christian career. It might, perhaps, have been desirable, both for himself and for others, that some interval, however short, had been vouchsafed; in which this "good and faithful servant" of his Lord might have had an opportunity of renewing his repentance, of testifying his faith, of perfecting his patience, of purifying and exalting his charity, of bidding a more solemn and express farewell to "things seen and temporal," of preparing more

deliberately and devoutly for an immediate entrance upon "things unseen and eternal[a]." Such an interval, however, so precious to the generality of mankind, and usually so important, the Divine Wisdom did not see fit to grant to the subject of these Memoirs. Neither, indeed, can it be said to have been necessary. The readers of the preceding narrative have already observed Dr. Buchanan in India, upon what he strongly, though erroneously, believed would prove his death-bed; and they have witnessed the deeply penitent, yet resigned and peaceful frame of mind, which he then exhibited. Such, as we are evidently authorized to conclude, only of a more mature and heavenly nature, would have been his testimony and his feelings, had he been allowed again to express them. In the absence, however, of any such opportunity, we must be contented to recur to that scene; and, together with the recollection of his subsequent "work of faith, and labour of love, and patience "of hope," endeavour to enter into the full meaning of the following brief sentence, which occurs amidst a few other "private thoughts," and in which its author appears plainly to have anticipated the probability of some final stroke, which should impede the exercise of his faculties, and

[a] See the exquisite defence, by the pious and learned Hooker, of the petition in the Litany against "sudden death." Ecclesiastical Polity, vol. ii. p. 175.

prove the prelude to his departure. "If," said he, "my mind and memory should be affected by ill-"ness of body, I shall look to my head, Christ. "I am but a member." From any painful infliction of this kind, Dr. Buchanan was mercifully spared; and, after having paid the last sad tribute of affection to the friend and benefactor of his early years, was removed almost contemporaneously, and reunited to him, and to other kindred spirits of the "just made perfect," in regions where sickness and sorrow, change and separation, are for ever unknown.

In consequence of a wish he had expressed to Mrs. Thompson, not long before his death, the remains of Dr. Buchanan were removed from Broxbourne to Little Ouseburn, in Yorkshire, and deposited near those of his second lamented wife. A monumental inscription, written by the Rev. W. Richardson, of York, records in plain but expressive language the leading particulars of his life and character[a].

It may, perhaps, be expected, that a more definite and comprehensive review should be given of both, at the close of these Memoirs. The length, however, to which they have been already extended, and the distinctness with which the events of Dr. Buchanan's life, and the features of his character, have been marked, will only require such

[a] See the end of the volume.

a general recapitulation as may assist the reader in forming a correct judgment of the whole.

In reviewing the history of Dr. Buchanan, our attention must be first directed to his religious character. It was this which originally introduced him to our notice, and by this he was principally distinguished throughout his benevolent and useful career. The deep and solemn impression of religion, which, through the grace of God, was made upon his mind in his twenty-fourth year, formed the commencement of a life devoted to the service of Christ. We have traced the effects of this great spiritual change in the course of his studies at the University of Cambridge, during his various labours in India, and his continued exertions after his return to this country. Amidst these diversified scenes and engagements, an energetic conviction of the infinite importance and value of the Gospel, and a lively sense of his own obligations to that grace which had made him effectually acquainted with its blessings, were the commanding principles which actuated his conduct.

Those who know little of real Christianity may, perhaps, attribute his earnestness and activity in religion, as they would that of the great Apostle himself, to enthusiasm, zeal for proselytism, or the love of fame. But the whole tenor of this narrative sufficiently proves, that no corrupt, weak, or

worldly motives swayed his mind. The great object, to which he devoted his life, engaged him in an unceasing contest with the principles and the prejudices of those whom a regard to his worldly interest would have led him carefully to conciliate; and though his benevolent exertions undoubtedly procured him many valuable friends, few men of such sober and practical views, and of such genuine philanthropy, have gone through a greater variety of "evil" as well as of "good re-"port." With still less justice can the activity of Dr. Buchanan in the great labour of his life be ascribed to a controversial or innovating spirit. He was, on the contrary, disposed, both by constitution and principle, to avoid rather than to court opposition; while, during several years, the languor of declining health was continually urging him to self-indulgence and repose.

Amidst such powerful inducements to a very different line of conduct, it is scarcely possible not to perceive that Dr. Buchanan could only have been actuated by pure and disinterested motives. The love of Christ and of the souls of men, and a fervent desire to be the instrument of imparting to others that unspeakable blessing which he had himself received, were in reality the springs both of his public and private exertions. These were the principles by which he was animated, and which supported him with equanimity and pa-

tience amidst labour and reproach, infirmity and sorrow, and even rendered him joyful in tribulation.

Combined with these motives, Dr. Buchanan possessed a spirit of lively and vigorous faith, which substantiated "things not seen," and led him to think and act under a strong impression of their truth and reality. He was therefore eminently a practical man. Though inclined by natural taste, and the habits of a learned and scientific education, to indulge in speculative pursuits and pleasures, the strength of his faith, and the ardour of his love towards objects of spiritual and eternal concern, rescued him from their fascination, and taught him to account all knowledge, and all occupation, vain and unimportant, compared with that which tended to render himself and others "wise unto salvation." Hence, from the period at which the religious necessities of his own countrymen in India, and the moral state of its benighted native inhabitants, first impressed his mind, the life of Dr. Buchanan exhibits a continued series of strenuous, self-denying, and disinterested efforts to supply the deficiencies, and to ameliorate the condition, which he lamented.

For the accomplishment of this great purpose, he was admirably qualified both by natural and acquired advantages. Sagacious and observant, calm and persevering, resolute, yet mild and courteous, he took a penetrating and extensive survey

of the various objects around him; and, omitting points of inferior consideration and importance, fixed his attention on the grand and prominent features by which they were distinguished. The temper also and habits of Dr. Buchanan were peculiarly calculated to soften the asperities, and to remove the prejudices, of opponents, to treat with men of every rank upon their own grounds, and to engage them in promoting the great objects which he himself had in view; while the comprehensiveness of his mind, and the munificence of his disposition, enabled him both to conceive and execute designs of no ordinary difficulty and magnitude.

We have accordingly seen in the course of these Memoirs, that, by the publication of authentic documents and convincing statements, by the proposal of magnificent prizes, by the active exercise of his influence with those who respected and esteemed him, and by personal exertions, which included a journey of more than five thousand miles, amidst many difficulties and dangers, he endeavoured to extend and perpetuate among the European population of India the national faith and worship; and, unmoved by the obloquy of opponents, and by the want of cordial assistance on the part of some who might have been expected to support and cheer him, laboured unceasingly to diffuse among millions, immersed in the thickest darkness, "the light that leads to heaven."

Nor did he labour in vain. Whoever has attended to the state of public opinion, and to the course of public events, in this country and in India during the last twenty years, must perceive the revolution of sentiment and feeling, which has taken place in that period, upon these important questions. The general acknowledgment, and the recognition in Parliament, of the solemn duty of attending to the religious interests of British India; the establishment of our Episcopal Church, and the facilities afforded to the efforts of Christian piety and zeal to promote the knowledge of the Gospel in that extensive empire; and the progress which has been actually made in this great work, demonstrate the truth of this assertion. It is equally certain, that to the able and persevering exertions of Dr. Buchanan must this happy change of opinion and these salutary measures be principally attributed. Of his claim to the merit of having successfully pleaded the cause of an Ecclesiastical Establishment for British India, and thus of having prepared the way for the most effectual civilization and moral improvement of the natives, there can be no doubt; and of his zealous participation in the great plan of oriental translation, his original proposal of the Malayalim version, and of a new edition of the Syriac Testament, and his generous and self-denying exertions to promote both those important works, are proofs which neither can nor will be forgotten. Millions yet un-

born will, doubtless, on account of these and many other great and truly Christian services of this eminent man, have reason to rejoice, and will hereafter "rise up and call him blessed."

The qualifications of Dr. Buchanan as a writer were peculiarly suited to the task which he had undertaken. Bold, perspicuous, and decisive, he is distinguished in all his works by the accumulation and display of new and striking facts, connected, for the most part, by brief, pointed, and sententious observations. Even in his writings which are more strictly theological, he adopted a similar plan; seldom pursuing a long train of reasoning, but laying down certain undoubted facts, truths, or principles, and arguing from them directly and practically to the conclusions which he had in view. The style, however, of Dr. Buchanan, though in general simple and unambitious, was, as we have more than once had occasion to notice, frequently dignified and eloquent. But upon this point we may refer with advantage to two most competent and respectable authorities. The first is that of Dean Milner; who, in speaking of Dr. Buchanan, observes as follows.

"I perfectly well remember that the circum-
"stance which very soon marked his character,
"even in the early part of his residence, as an
"undergraduate, was plain, sober, good sense, with
"a perspicuity and brevity of expression in all his
"English compositions on religious and moral

" subjects. He had no pretensions to elegance; " but he was altogether free from that vicious, " flowery style, into which young students are apt " to fall. Buchanan had always too much matter " to allow him to be very wordy."

The other testimony to which a reference has been made is from the review of one of his works in the Christian Observer[a].

" Dr. Buchanan is characterized, as a writer, " by ease, and by a colouring of the picturesque, " with which he contrives to invest his subject. " Some great writers have laboured to clothe fic- " tion in the garb of truth: Dr. Buchanan's pe- " culiarity is, that he gives to truth many of the " charms and ornaments usually appropriated to " fiction. In consequence of this, he has, we " think, eminently the power of touching some " of the best feelings of the mind, and of win- " ning over those whom dry reasoning might not " convince."

The subjects to which Dr. Buchanan devoted his attention did not require or even admit the display of learning, strictly so called. It has, however, sufficiently appeared, that without affecting the character of a consummate scholar, from which he was precluded by the duties of an active and laborious profession, his attainments in European literature and science were of no ordinary nature,

[a] Vol. xii. p. 242.

and such as qualified him to sustain with credit the important offices to which he was appointed in India. His acquaintance with oriental learning, if not critical or profound, was extensive and considerable. After making some progress in the Persian language, he relinquished it, from a conviction of its comparative inutility to himself, soon after his arrival in India; but with the Hindostanee he was familiar; and of the Hebrew, Syriac, and Arabic, he possessed a very competent knowledge. His grand object, however, being popular and practical, his chief excellence consisted in the collection and exhibition of important and various information, and in bringing it, by convincing and luminous deductions, to bear upon some weighty and interesting question. In this talent he stands nearly unrivalled; and to this must be in a great measure ascribed the success of his appeals to the understanding and the heart upon the great subjects discussed in his writings.

The sentiments of Dr. Buchanan as a divine have been for the most part fully developed in these Memoirs. They have appeared to be truly scriptural, and in perfect unison with the doctrines of the Church of England. With respect to one point, which, for the very reason that it is now for the first time noticed, evidently formed no prominent part of his creed, he was what, for the sake of distinction, may be called moderately Calvinistic. The avowal of his belief in the doctrine of personal

election does not occur in any of his publications, and was in very few instances introduced into his discourses from the pulpit. It appears, however, somewhat remarkably in the preamble to his last will; which is expressed in the following words.

"I Claudius Buchanan, of Little Ouseburn, "make this my last will and testament. I commit my soul and body to Jesus Christ, the Saviour of lost sinners, of which sinners I am one, "the chief of sinners; but I trust I have obtained "mercy; and I look for eternal salvation through "the obedience of Christ unto death, even the "death of the cross. I account the origin of my "salvation to be the love of God the Father, who "loved my soul in Christ its head before the foundation of the world. I renounce all works as a "claim of merit. All my works have been mixed "and sullied with sin and imperfection. Whatever has been acceptable to God is his own, even "the work of his Holy Spirit; it is not mine. "Glory be to God the Father, Son, and Holy "Ghost, for ever and ever. Amen."

Such is the emphatic declaration of his faith, with which the eminently pious subject of these Memoirs bade adieu to every earthly concern, and anticipated an eternal world. While the grand truths of which it consists accord with the sentiments and feelings of every real Christian, it undoubtedly recognizes a position with which many

will not agree. Though Dr. Buchanan was thus reserved upon this mysterious subject, it was, however, one on which he had thought and read much. He left behind him an unfinished work, in which it was fully but cautiously discussed.

It is easy to dispose of this great controverted question in a summary way, and to deny that there is any scriptural foundation for what is termed the Calvinistic view of it: but those who are aware of the difficulties in which the whole subject is involved, whatever may be their own sentiments respecting it, will be neither surprised nor offended at those of Dr. Buchanan. That he was far from being the retailer of other men's opinions, or from blindly and indiscriminately adhering to the tenets of any earthly "master," is evident, not only from the general tenor of his character, but from his express declaration in a note to one of his published sermons[a]; in which, referring to the general propensity to render the religion of Christ a human system, and to enlist under the banner of some celebrated leader, he observes, that the enlightened Christian acknowledges no name but that of Christ; and exclaims with indignant surprise, "Calvin and Arminius! Is it not an in-
"sult to men of intelligence and learning, humbly
"receiving the revelation of God, to suppose, that,
"instead of drawing pure water from the fountain-

"head, they should drink from such shallow and "turbid streams!"

Of human guides to the knowledge of divine truth, Dr. Buchanan was undoubtedly disposed to follow the decisions of the Church of which he was a member; and upon no other point more readily than upon the doctrine of the divine predestination, as contained in the seventeenth article. He considered that admirable composition as expressing nearly in the language of Scripture the mysterious truth, of which it has been seen that he declared his own solemn belief; and as doing this in so guarded a manner, as to preclude all objection and abuse, except such as is corrupt and wilful. Whether right or wrong in this interpretation of Scripture and of our Church, may be a matter of discussion; but if he erred in his view of the doctrine in question, let it not be forgotten, that he erred with many of the greatest divines and brightest ornaments of the Church; with Whitgift and Hooker, with Davenant and Hall, with Usher and Leighton. And where, it may be safely added, so far as mere human authority is concerned, are more illustrious names to be found? Or who will venture to throw contempt upon opinions thus accredited and adorned?

Dr. Buchanan's view of this profound subject, like every other sentiment which he entertained, was far from being merely speculative. Whenever he thought it right to inculcate it, which, as it has

been observed, was but seldom, it was not crudely or exclusively; but with reference to certain specific marks of the Christian character, in connection with other scriptural truths, and especially such as declare the obligations and responsibility of man, as an intelligent and accountable being, and in harmony with the general promises of the Gospel.

The observations which have been already made, as well as the specimens which have been given of his discourses, render more than a single remark upon Dr. Buchanan as a preacher unnecessary. His manner was by no means what would be called popular. His delivery was slow, but impressive, and though far from being studied, was yet pleasing and persuasive. His sermons were often doctrinal, but more frequently practical and experimental; and generally interesting, either from the historical or parabolical form, or from the simple yet energetic and affecting style in which they were composed.

Preaching was not, however, that by which Dr. Buchanan was chiefly distinguished. His peculiar excellencies as a public character were of another kind, and are to be discerned in his enlarged and truly Christian philanthropy, in the extent and acknowledged importance, utility, and disinterestedness of his plans, and in the boldness, generosity, and ability, with which he laboured to accomplish them.

Of his fidelity, diligence, and activity, in the fulfilment of his official duties, the conduct of Dr. Buchanan, as Vice-Provost of the college of Fort William, is a striking and satisfactory instance; and it is no slight proof of the value of his services, that the year in which they were superseded by the abolition of this office is distinctly marked, by a very competent witness, as the period of the declining usefulness of that important institution [a]. During his residence in India, independently of his acknowledged value as a public servant, he was, according to the memorialist of his excellent colleague, "beloved and admired by many of every "rank for his fine abilities, and for the estimable "qualities of his heart;" and, after his return to this country, his uninterrupted labours in the cause of Christianity, amidst accumulated infirmities and sorrows, equally secured him the respect and esteem of all who are capable of appreciating pure and exalted virtue.

Dr. Buchanan, however, sought not "honour "from men." His faith enabled him to "overcome "the world," and rendered him comparatively indifferent to its applauses and its frowns. He lived,

"As ever in his great Task-master's eye;"

and appeared on all occasions supremely anxious to fulfil his appointed duties, and to hasten to-

[a] See Mr. Fraser Tytler's "Considerations on the State of "India."

wards the heavenly prize. "He carried about "with him," observed one of his intimate friends, "a deep sense of the reality of religion, as a prin- "ciple of action; and from various conversations "which I recollect with him, I could strongly in- "fer how much he laboured to attain purity of "heart." His last commonplace book contains various proofs of his simple, devoted, and progressive piety. Observations occur, chiefly founded upon passages of Scripture, on the great doctrines of the Gospel, particularly on faith in the atonement, on divine grace, on holiness, on the love of God and of our neighbour, on humility, on communion with God, and on the world of spirits.

One brief extract, entitled, "A general topic of "Prayer," may serve to shew the practical piety, and the humble and subdued disposition of its author.

"Let us," says this excellent man, "endeavour "to seek happiness and contentment in our own "place and condition, not looking abroad for it. "Let us seek and expect it in existing circum- "stances; contented with little domains, little "possessions, a little dwelling; that we may pre- "pare for a less house, a smaller tenement under "ground."

If we descend to the more private features of his character, the reader of his Memoirs must be struck by his patience under protracted weakness and suffering, and his submission to the will of

God under frequent and severe privations of domestic and personal happiness, and by his extraordinary liberality and diffusive charity. Of the more remarkable instances of these virtues, sufficient notice has been already taken; but Dr. Buchanan was cordially and habitually generous; and, independently of those munificent acts which were unavoidably public, the writer of this narrative has met with many other instances scarcely less noble, of which the world never heard; while, in addition to his liberal support of various Christian institutions which adorn our country, there were, no doubt, numerous exertions of private benevolence, which were utterly unknown.

It may seem scarcely necessary to add, that Dr. Buchanan, from deliberate conviction and choice, was warmly and steadily attached to the established constitution of his country, both in Church and State. Of his exertions to extend the one throughout the British empire, the reader needs not to be reminded; while his loyal and zealous support of the other is abundantly testified by his Jubilee Sermons, and by various excellent discourses both in India and in England.

His social virtues require only to be mentioned. His invariable kindness and candour, his forbearance and readiness to forgive, together with all the charities of domestic life, are excellencies which, though happily too common to be much dwelt upon, will long live in the recollection and regret

of his family and friends. To him, indeed, in these, and in some other points which have been noticed, may not improperly be applied the tribute of a Roman historian to a man of eminent merit in degenerate times; "Civis, maritus, ge-" ner, amicus, cunctis vitæ officiis æquabilis, opum " contemptor, recti pervicax, constans adversus " metus[a]."

An enemy, however, for such it seems he had, or even a less partial friend, might here be disposed to say, with a celebrated French annalist[b], when describing a man of extraordinary qualities, "Tournez la médaille." To such a proposal there can in this case be no objection. It is by no means necessary to the just appreciation of Dr. Buchanan, to represent him as a faultless character; and if it were possible for him to interfere with so unwise and unchristian an attempt on the part of any of his friends, he would be the first to deprecate and to resist it. His defects were such as are incident to the talents and dispositions by which he was distinguished. Naturally bold and ardent in his conceptions, feelings, and expectations, he unavoidably communicated his own impressions in his delineations of human good and evil. Hence he has been accused of sweeping and undistinguishing severity in his strictures on the

[a] Tac. Hist. lib. iv. c. 7. [b] The Duc de Sully.

ecclesiastical negligences and deficiencies of our eastern administration, of a dictatorial tone in his suggestions, and of exaggeration in his representations of the religious state of India, and of the probable results of the measures which he recommended.

"Il y a dans cela," to adopt an expression of a celebrated personage, "un fond de vérité." Let us, however, define the nature and extent of the admission. If it be meant by such animadversions to insinuate that Dr. Buchanan either intentionally, grossly, or even materially misrepresented or over-stated any facts or incidents which he has undertaken to relate, his friends would have no hesitation in denying the charge, until some specific proof of such allegations be adduced; and in the mean time they would express their calm and undoubting acquiescence in the result of a full and impartial examination. It may be added, that a man of so much integrity and ingenuousness as Dr. Buchanan, when, at the close of life, he was urging upon the attention of the missionary[a] the importance of a strict and cautious adherence to simplicity and truth in his periodical reports, could scarcely be conscious of any personal failure in the performance of a similar duty.

[a] See page 342 of this volume.

If the objections in question refer merely to the warmth of colouring which pervades his descriptions, the reply has been anticipated in the sanguine nature, complexion, and character of his mind; which would as necessarily produce such a style, as the opposite temperament of another writer would naturally lead to colder and less vivid representations. If this consideration should be deemed unsatisfactory, it can only be lamented, that what in writers, who have but little else to recommend them, is freely forgiven, and even admired, is severely visited upon one whose claims to general credibility and regard are of no ordinary magnitude. But it is remarkable, that while the world will readily approve the coldest and most inadequate statements upon religious subjects, the man who treats them with any degree of fervour proportioned to their importance, will be discredited and condemned. That Dr. Buchanan should have been resisted and misrepresented by those who consider his zeal for the conversion and salvation of men excessive and enthusiastic, and his plans and expectations visionary and extravagant, not to say rash and dangerous, ought not to excite our surprise. Time, however, and that which it will doubtless bring with it, additional information and experience, will, it is confidently presumed, gradually dissipate these illusions, and prove to the satisfaction of all, who are

not under the influence of inveterate prejudice, the substantial correctness as well as importance of his statements; though, as it will ever be more easy to cavil than to disprove, to criticise the productions of others than to add to the general stock of knowledge and happiness, it is vain to expect that minute and pertinacious objectors will either be satisfied or silenced.

"I ever considered," observes a friend[a], whose testimony is peculiarly valuable, (in speaking of the efforts which have been made to depreciate the authority of Dr. Buchanan,) "such attempts as "the effect of dislike to the plans in which he "was engaged. I apprehend no one will ever be "able to invalidate any of the facts recorded by "Dr. Buchanan, though some, who possess not "his spirit, will not view the circumstances as he "viewed them, and therefore will not speak of "them as he did." This latter remark forms, in fact, the key to the greater part of the injurious charges and insinuations which have been circulated respecting the subject of these Memoirs, and at the same time furnishes an antidote to their poison. Let but the same spirit of faith in the Gospel, and of love to the souls of men, animate those who are now inclined to treat with negligence or contempt the statements and reasonings of Dr. Buchanan; and it may be asserted,

[a] The Rev. D. Corrie.

without incurring the charge of uncharitableness, that they will not be long in acknowledging the truth and correctness of the one, and the force and value of the other. Let men, in short, only be convinced, that ignorance of the true God is the grand cause of all the moral evil in the world; that to "know Him, and Jesus Christ whom he "hath sent, is *life eternal;*" and that multitudes are every where "perishing for lack of" that "knowledge;" and they will at once be disposed to admit, that there can scarcely be any exaggeration in describing the wretchedness of those who are destitute of it, or any excess in their zeal who labour to make known to every creature under heaven that Gospel, which has "the promise of the life "that now is, and of that which is to come."

If the imperfections of Dr. Buchanan as a private Christian have not been studiously exhibited, it is because, from his remarkable simplicity, and, if the expression may be allowed, his careless confidence of integrity, the defects as well as the excellencies of his character can scarcely fail of being sufficiently noticed by an attentive reader of these Memoirs. The assistance also of a biographer is seldom required to point out the errors of men who have acted a prominent part in the world; while the benefit of such representations, in works not sanctioned by infallible authority, is very doubtful; mankind in general standing much more in need of being animated by the exhibition of emi-

nent merit, than consoled or gratified by the disclosure and delineation of defects inseparable from the condition even of the most advanced Christian. Of those which were incident to his own character, no one could be more humbly sensible than Dr. Buchanan, more watchful for the discovery of unknown faults, more anxious for their correction, or more diligent in endeavouring, under the influence of divine grace, "to perfect holiness in the fear of "God."

After all the deductions, therefore, which may be due to the paramount claims of truth, or urged by the severer demands of a less friendly scrutiny, there remains to the subject of these Memoirs a residue of solid, and undoubted, and indefeasible excellence, of which the conviction and estimate will, it is firmly believed, be gradually and certainly augmenting. He may be slighted by some, and misrepresented or misunderstood by others; but among those who can justly appreciate distinguished worth, genuine piety, and enlarged and active philanthropy, there can surely be but one opinion—that Dr. Buchanan was "a burning and "a shining light," and a signal blessing to the nations of the East. We may, indeed, safely leave his eulogy to be pronounced by future generations in Great Britain and Hindostan, who will probably vie with each other in doing honour to his memory, and unite in venerating him as one of the

best benefactors of mankind; as having laboured to impart to those who in a spiritual sense are "poor "indeed," a treasure,

——— "Transcending in its worth
"The gems of India"———

But if it were possible that men should forget or be insensible to their obligations to this excellent person, he is now far removed from human censure and applause; his judgment and his work are with God; his record is on high, and his witness in heaven. He has "entered into peace," and will doubtless stand in no unenvied lot "at the "end of the days;" when "they that are wise "shall shine as the brightness of the firmament, "and they that turn many to righteousness as the "stars for ever and ever."

THE END.

MONUMENTAL INSCRIPTIONS.

In sure and certain hope
of a blessed resurrection unto eternal life,
was deposited here the mortal body of

MARY,

the beloved wife of the Rev. Dr. CLAUDIUS BUCHANAN,
of Moat Hall,
and youngest daughter of Henry Thompson, Esq. of Kirby Hall,
who died on the 23d day of March 1813,
in the 36th year of her age.

By the grace given unto her, this excellent woman
adorned by her conduct the doctrine of the Gospel.
Sincerity, honesty, and simplicity,
were the characters of her mind, and she
delighted to serve God,
"who desireth truth in the inward parts."
Exercised by personal and domestic suffering, she was
early weaned from the love of the world:
her affections were set on things which are above,
and she was enabled to overcome the world,
for she was born of God.
"For whatsoever is born of God overcometh the world: and
this is the victory that overcometh the world,
even our faith." 1 John v. 4.

Close by her side lie her two infant children,
CLAUDIUS BUCHANAN,
aged three days,
born 28th Dec. 1810.
And his infant brother,
who lived and died the 27th Feb. 1813.

Thrice happy infants!
That saw the light, and turned their eyes aside
From our dim regions to the eternal Sun.

Sacred to the memory of
CLAUDIUS BUCHANAN, D.D.
Late Vice-Provost of the College of Fort William in Bengal,
whose eminent character as a Christian,
zeal for the cause of his God and Saviour,
and unwearied endeavours to promote it in the earth,
deserve to be had in everlasting remembrance.
He was a native of Scotland,
but educated at Queen's College, Cambridge.
During the twelve years of his abode in India,
"his spirit was stirred in him,"
while he beheld millions of his fellow subjects,
under a Christian government,
as sheep without a shepherd, and perishing
for lack of knowledge.
To excite the attention of the British nation to this sad spectacle,
he devoted his time, his talents, and a
large portion of his income.
By his "Christian Researches," and other
valuable publications,
he pleaded the cause of neglected India, nor pleaded in vain:
Britain was roused to a sense of her duty,
and sent forth labourers to the harvest.
Though gentle and unassuming,
he was bold and intrepid in this work of faith and labour of love;
and exhibited mental vigour to the last,
amidst great bodily debility and severe affliction.
In social and domestic life he was holy and exemplary,
full of mercy and good works:
Yet in lowliness of mind, he renounced all dependance upon
the excellencies which others saw and admired in him,
and looked for eternal salvation through the
obedience unto death of Christ.
He departed this life February 9, 1815, aged 48,
at Broxbourne, in Hertfordshire;
where he was superintending an edition of the Syriac Scriptures;
and was buried near the remains of his amiable wife,
whose virtues he has recorded on the adjoining stone.
"They were lovely and pleasant in their lives,
"and in their death they were not" long "divided."

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